THE

BRITISH CRITIC,

For JULY, 1808.

"Reading furniſhes the Mind only with Materials of Knowledge, 'tis thinking makes what we read ours."

LOCKE.

ART. I. *An Etymological Dictionary of the Scottiſh Language: illuſtrating the Words in their different Significations, by Examples from Ancient and Modern Writers; ſhewing their Affinity to thoſe of other Languages, and eſpecially the Northern; explaining many Terms, which, though now obſolete in England, were formerly common to both Countries; and elucidating National Rites, Cuſtoms, and Inſtitutions, in their Analogy to thoſe of other Nations: to which is prefixed a Diſſertation on the Origin of the Scottiſh Language. By John Jamieſon, D.D. Fellow of the Royal Society of Edinburgh, and of the Society of the Antiquaries of Scotland.* 4to. Two large Volumes, 4l. 4s. Edinburgh, Creech, &c. London, Longman, &c. Printed at the Univerſity Preſs, Edinburgh. 1808.

THAT the language of the Low-land Scottiſh, the language of many authors famous in their own country, and of ſome whoſe fame has extended to England, ſhould be recorded in a Dictionary of its own, cannot be denied to be deſirable; and the Proſpectus of Dr. Jamieſon, publiſhed

ſome years ago, readily excited a deſire in the literati of both countries to encourage, that they might ultimately poſſeſs, a work in which they took ſo ſtrong an intereſt. It was evident, indeed, from the Proſpectus, that Dr. Jamieſon well underſtood the nature of his taſk, and was no leſs qualified to do juſtice to it; we rejoice, therefore, to ſee that the great, as well as the learned, have thought it worthy of attention, and that the author poſſeſſes an earneſt at leaſt of his deſerved remuneration, in the names prefixed to his volumes. Nor do we doubt, that when its merits become known, it will obtain from the public a patronage much more extenſive.

We are told in the preface, that the author has been employed upon this work, as a relaxation from profeſſional labours, or ſtudies, for nearly twenty years; that it has been much extended in its progreſs from the original plan; and particularly, that the whole has been gone over a ſecond, and ſome parts a third time, for the ſake of adding the citations at large, inſtead of a mere reference to the author's names. This was undoubtedly neceſſary. Since Dr. Johnſon has given us, in our own language, the true model for the form of a dictionary, no perſon here will be contented with one of a leſs ſatisfactory kind. It was, however, peculiarly neceſſary in a dictionary of this nature, where the authors referred to are comparatively in very few hands, and conſequently could ſeldom be examined by a reader, who might be deſirous to verify an authority. Mere names, in ſuch a caſe, would have been little better than nothing, and to ſtudents on this ſide of the Tweed would have been peculiarly unſatisfactory. It is therefore much to the advantage of the public, and very favourable to the circulation of the work, that the other method has been adopted.

In the diſſertation prefixed to the Dictionary, Dr. Jamieſon has declared in favour of the opinion, that the Scottiſh language is not, as was long ſuppoſed, a mere dialect of the Anglo-Saxon; but a language ſeparately formed, the ſimilarity of which proceeds from its originating from the ſame ſource, the ancient Gothic. This idea was not at firſt his own, but was ſuggeſted by the ſagacious remark of a learned foreigner, who obſerved that there are "many words in the mouths of the vulgar in Scotland, which had never paſſed through the channel of the Anglo-Saxon, or been ſpoken in England, although ſtill uſed in the languages of the north of Europe;" and the reſult of Dr. J.'s enquiries is, that he conſiders this opinion as the moſt tenable. In defending it, he is immediately at iſſue with the learned author of Caledonia,

Caledonia *, who conſiders the Picts (the anceſtors of the Lowland Scots) as a Celtic race, and conſequently, as not the inventors of a language formed on a German or northern original. But Dr. J.'s general opinion is ſtrongly ſupported by the ſuggeſtions of the acute and judicious Mr. G. Ellis, who, in his eleg nt Specimens of ancient Engliſh Poetry, had remarked very pointedly on the great improbability of the Anglo-Saxon ſupplanting the original language of the country, in the Lowlands of Scotland, with the very inſufficient means which it had of introduction. A remark of this kind is not eaſily overthrown, becauſe it appeals to the common experience of all men, and to the common teſtimony of all hiſtory, as to the great difficulty with which a new language is introduced in any country. Dr. Jamieſon ably maintains, as the only probable ſolution of this difficulty, as well as on other grounds of hiſtorical and local teſtimony, that the Picts were a Gothic race, and that from their ſpeech the Lowland Scottiſh was derived, without any violence, and by the natural progreſs of language †. The great argument of Mr. Chalmers, from thoſe names of places which are undoubtedly Celtic, is perhaps ſufficiently repelled by the obſervation, that ſuch names uſually maintain their ground, when the people who gave them are diſpoſſeſſed. But in many inſtances Dr. J. contends, that names, ſuppoſed to be Celtic, will as fairly admit of a Gothic derivation. Upon the whole, this preliminary diſſertation is a very able argument upon a queſtion, which the book itſelf ought finally to decide. It will be read with much pleaſure by all who are curious in ſuch reſearches; and, in our opinion, removes more and greater difficulties than it leaves behind it.

We ſhall tranſcribe a part of this argument, which acutely illuſtrates the queſtion from a reference to ancient cuſtoms.

"The analogy of ancient CUSTOMS alſo affords a powerful teſt of the affinity of nations. I need ſcarcely mention the almoſt inviolable attachment manifeſted to theſe, when tranſmitted from time immemorial, eſpecially if connected with religion or upheld by ſuperſtition.

"The Celtic inhabitants of this country obſerved one of their principal feaſts on Hallow-eve ‡, which is ſtill called

---

* See Brit. Crit. vol. xxxi. p. 2.

† "Our language," ſays Mr. Ellis, "was ſeparately formed in the two countries, and has owed its identity to its being conſtructed of ſimilar materials, by ſimilar gradations, and by nations in the ſame ſtate of ſociety." *Specimens.*

‡ The night preceding All-Saints day, i. e. Oct. 31. *Rev.*

Samh'in. V. SHANNACH. But there is no memorial of any feſtival at the time of the winter ſolſtice. The names which they have given to Chriſtmas, Corn. *Nadelig*, Arm. *Nadelek*, Gael. *Nollig*, Fr. *Noel*, *Nouel*, are all evidently formed from Lat. *Natal-is*, i. e. dies natalis Chriſti. In Corn. it is ſometimes more fully expreſſed, *Deu Nadelig*, literally *God's birth-day*. In Ir. it is called *Breath-la*, *Breith-la*; but this means nothing more than *birth-day*.

"Thus it appears, that the Celts have not, like the Goths, transferred the name of any heathen feaſt to Chriſtmas; which nearly amounts to a proof, that they previouſly celebrated none at this ſeaſon. The matter is indeed more directly inverted between the Goths and the Celts. The former, obſerving their principal feaſt in honour of the ſun, at the winter ſolſtice, transferred the name of it to the day on which it is ſuppoſed our Saviour was born; and adopted the Chriſtian deſignation, ſuch as Chriſtianity then appeared, of *Korſſ-maeſſa*, or Rood-day, for the day celebrated in commemoration of the pretended invention of the croſs. On the other hand, the Celts, continuing to obſerve their great annual feſtival, alſo originally in honour of the ſun, in the beginning of May, retained the pagan deſignation of *Beltane*, with moſt of its rites, while they adopted the Chriſtian name of the day obſerved in commemoration of the birth of our Saviour. This difference is obſervable in our own country, to this very day. In thoſe countries, of which the Picts were the permanent inhabitants, eſpecially beyond the Tay, *Yule* and *Rood-day* are the deſignations ſtill uſed; while *Beltane* is unknown, and *Chriſtmas* ſcarcely mentioned. But in thoſe belonging to the Celtic territories, or bordering on it, particularly in the weſt of Scotland, *Yule* and *Rood-day* are ſeldom or never mentioned.

"This of itſelf affords no contemptible proof, that the Picts were a Gothic nation, and that they ſtill exiſt in thoſe diſtricts which were poſſeſſed by their anceſtors; eſpecially, when viewed in connexion with the great ſimilarity between the rites, ſtill retained in the north of Scotland, and thoſe formerly common throughout the Scandinavian regions, in the celebration of *Yule*. The analogy muſt forcibly ſtrike any impartial reader, who will take the trouble to conſult this article in the Dictionary. Had the Picts been exterminated, or even the greateſt part of them deſtroyed, and their country occupied by Celts; it is improbable, that the latter would have adopted the Gothic deſignation of *Yule*; and quite inconceivable, that they would have totally dropped the term *Beltane*, uſed to denote the moſt celebrated feaſt of their forefathers. Why ſhould this be the only term uſed in thoſe places formerly under the Celtic dominion, and totally unknown in Angus, Mearns, and other counties, which their language, after the ſubjugation of the Picts,

Picts, is ſuppoſed to have overrun? Did they borrow the term, *Yule*, from a few ſtraggling Saxons? This is contrary to all analogy. Did the Saxons themſelves adopt the name given by their Norman conquerors to Chriſtmas? *Gehol* was indeed uſed in A. Saxon, as a deſignation for this day; but rarely, as it was properly the name of a month, or rather of part of two months. The proper and eccleſiaſtical deſignation was *Mid-winter-daeg*, Midwinter-day. Had any name been borrowed, it would have been that moſt appropriated to religious uſe. This name, at any rate, muſt have been introduced with the other. But we have not a veſtige of it in Scotland. The name *Yule* is indeed ſtill uſed in England. But it is in the northern counties, which were poſſeſſed by a people originally the ſame with thoſe who inhabited the lowlands of Scotland.

Vol. I. p. 43.

The opinion here ſupported, will probably be further combated by thoſe who have eſpouſed the contrary hypotheſis; but we think that many arguments here adduced, will not eaſily find a refutation.

Of the Dictionary itſelf we can only give a few ſpecimens, accompanying them by ſuch remarks as may ariſe out of the contents. Very early in the letter A, is a capital article on the ABBOT of UNRESSOUN. But as this was given by the author himſelf, in his proſpectus, and has thus been widely circulated, we ſhall not here inſert it. Much light is thrown by it upon the Engliſh cuſtoms of the *Lord of Miſrule*, and the *Boy-Biſhop*, and ſome additions have been made ſince it was originally laid before the public. The ſame may be ſaid of *Arles* or *Airle-penny*, under the ſame letter. As *Beltane* has been mentioned in our former quotation, we will give that article here.

" BELTANE, BELTEIN, *ſ.* The name of a ſort of feſtival obſerved on the firſt day of May, O. S, hence uſed to denote the term of Whitſunday.

" At *Beltane*, quhen ilk bodie bownis
To Peblis to the Play,
To heir the ſingin and the ſoundis,
The ſolace, ſuth to ſay,
Be firth and forreſt furth thy ſound;
Thay graythit tham full gay.

Peblis to the Play, ſt. 1.

" On *Beltane* day, in the yeir nixt followyng, callit the Inuentioun of the haly croce, James Stewart the thrid ſon of Duke Mordo, mouit with gret ire, that his fader and brethir war haldin in captiuite, come with ane gret power to Dunbritane,

and brint it, efter that he had ſlane Johne Stewart of Dundonald, with xxxii. men in it. Bellend. Cron. B. xvii. c. 2.

"And quhair it be taintit that thay [ruikis] big, and the birdis be flowin, and the neſt be foundin in the treis at *Beltane*, the treis ſal be foirfaltit to the King." Acts Ja. I. 1424. c. 21. Edit. 1566.

"On the firſt of May, O. S a feſtival called *Beltan* is annually held here. It is chiefly celebrated by the cow-herds, who aſſemble by ſcores in the fields, to dreſs a dinner for themſelves, of boiled milk and eggs. Theſe diſhes they eat with a ſort of cakes baked for the occaſion, and having ſmall lumps in the form of *nipples*, raiſed all over the ſurface. The cake might perhaps be an offering to ſome deity in the days of Druidiſm." P. Logierait, Perths. Statiſt. Acc. v. 84.

"A town in Perthſhire, on the borders of the Highlands, is called *Tillie-* (or *Tullie-*) *beltane*, i. e. the eminence, or riſing ground, of the fire of Baal. In the neighbourhood is a druidical temple of eight upright ſtones, where it is ſuppoſed the fire was kindled. At ſome diſtance from this is another temple of the ſame kind, but ſmaller, and near it a well ſtill held in great veneration. On *Beltane* morning, ſuperſtitious people go to this well, and drink of it; then they make a proceſſion round it, as I am informed, nine times. After this they in like manner go round the temple. So deep-rooted is this heatheniſh ſuperſtition in the minds of many who reckon themſelves good Proteſtants, that they will not neglect theſe rites, even when *Beltane* falls on Sabbath.

"The cuſtom this remains [in the Weſt of S.] amongſt the herds and young people to kindle fires in the high grounds, in honour of Beltan. *Beltan*, which in Gaelic ſignifies *Baal* or *Bel's fire*, was anciently the time of this ſolemnity. It is now kept on St. Peter's day." P. Loudoun, Statiſt. Acc. iii. 105.

"But the moſt particular and diſtinct narration of the ſuperſtitious rites obſerved at this period, which I have met with, is in the Statiſt. Acc. of the P. of Callander, Perths.

"The people of this diſtrict have two cuſtoms, which are faſt wearing out, not only here, but all over the Highlands, and therefore ought to be taken notice of, while they remain. Upon the firſt day of May, which is called *Beltan*, or *Bal-tein day*, all the boys in a townſhip or hamlet meet in the moors. They cut a table in the green ſod, of a round figure, by caſting a trench in the ground, of ſuch circumference as to hold the whole company. They kindle a fire, and dreſs a repaſt of eggs and milk in the conſiſtence of a cuſtard. They knead a cake of oatmeal, which is toaſted at the embers againſt a ſtone. After the cuſtard is eaten up, they divide the cake into ſo many portions, as ſimilar as poſſible to one another in ſize and ſhape, as there are perſons in the company. They daub one of theſe portions all over with charcoal,

charcoal, until it be perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He, who holds the bonnet, is entitled to the laſt bit. Whoever draws the black bit, is the devoted perſon who is to be ſacrificed to *Baal*, whoſe favour they mean to implore, in rendering the year productive of the ſuſtenance of man and beaſt. There is little doubt of theſe inhuman ſacrifices having been once offered in this country, as well as in the eaſt, although they now paſs from the act of ſacrificing, and only compel the *devoted* perſon to leap three times through the flames; with which the ceremonies of this feſtival are cloſed.

"*Bal-tein* ſignifies *the fire of Baal*. *Baal*, or *Bell*, is the only word in Gaelic for a *globe*. This feſtival was probably in honour of the ſun, whoſe return, in his apparent annual courſe, they celebrated on account of his having ſuch a viſible influence, by his genial warmth on the productions of the earth. That the Caledonians paid a ſuperſtitious reſpect to the ſun, as was the practice among other nations, is evident, not only by the ſacrifice at Baltein, but upon many other occaſions. Statiſt. Acc. xi. 621. V. WIDDERSHINS.

"A curious monument of the worſhip of the heavenly bodies ſtill remains in the pariſh of Cargill, Perths.

"Near the village of Cargill may be ſeen ſome erect ſtones of conſiderable magnitude, having the figure of the moon and ſtars cut out on them, and are probably the rude remains of pagan ſuperſtition. The corn-field where theſe ſtones ſtand is called the *Moon-ſhade* [I. *ſhed*] to this day." Statiſt. Acc. xiii. 536, 537, N.

"It would appear that ſome peculiar ſanctity was alſo aſcribed to the eighth day of May, from the old S. Prov. "You have ſkill of man and beaſt, you was born between the *Beltans*;" i. e. "the firſt and eighth of May." Kelly, p. 376.

"Mr. Pennant gives a ſimilar account, and with the addition of ſome other circumſtances. "On the firſt of May" he ſays, "the herdſmen of every village hold their *Bel-tein*, a rural ſacrifice. They cut a ſquare trench on the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dreſs a large caudle of eggs, butter, oatmeal and milk, and bring, beſides the ingredients of the caudle, plenty of beer and whiſkey; for each of the company muſt contribute ſomething. The rites begin with ſpilling ſome of the caudle on the ground, by way of libation: on that every one takes a cake of oatmeal, upon which are raiſed *nine* ſquare knobs, each dedicated to ſome particular being, the ſuppoſed preſerver of their flocks and herds, or to ſome particular animal, the real deſtroyer of them: each perſon then turns his face to the fire, breaks off a knob, and flinging it over his ſhoulders, ſays, *This I give to thee, preſerve thou my horſes; this to thee, preſerve thou my ſheep*; and ſo on.

After that, they uſe the ſame ceremony to the noxious animals: *This I give to thee, O fox! ſpare thou my lambs; this to thee, O hooded crow! this to thee, O eagle!*

"When the ceremony is over, they dine on the caudle: and after the feaſt is finiſhed, what is left is hid by two perſons deputed for that purpoſe; but on the next Sunday they reaſſemble, and finiſh the reliques of the firſt entertainment." Tour in Scotland, 1769. p. 110, 111. 4to. edit.

"The reſemblance between the rites of different heathen nations is ſurpriſing, even where there is no evidence that theſe rites had the ſame origin. It is not ſo ſtrange, that the ſame objects ſhould excite their love or their fear, becauſe men in general are actuated by common principles. But, it cannot eaſily be accounted for, that, when the expreſſions of theſe are entirely arbitrary, there ſhould be an identity, or a ſtriking ſimilarity.

"The *Lemuria* was a feaſt obſerved by the ancient Romans, during the nones of May, in order to pacify the ſpirits or ghoſts that excited their apprehenſions by night. Theſe hobgoblins they called *Lemures*. Some of the Roman writers pretend, that this feaſt was called *Lemuria*, quaſi *Remuria* from *Remus*, who was ſlain by his brother Romulus; that it was inſtituted for making atonement to his ghoſt, which uſed to diſturb the murderer; and that the word was gradually ſoftened into *Lemuria*. It ſeems pretty certain, that the inſtitution of the *Lemuria* was previous to that of the *Ferialia*.

"According to Ovid, he who obſerved theſe gloomy rites, roſe during the profound ſilence of night. To prevent his meeting with any of thoſe nocturnal ſpirits, he clapped his fingers cloſe together, with the thumb in the middle; and thrice waſhed his hands in ſpring-water. Then turning round, he put ſome black beans in his mouth, which he threw backward, and ſaid, while throwing them, *Theſe I ſend, by theſe beans I redeem both myſelf and mine.* This he repeated *nine* times, without looking over his ſhoulder. For he believed that the ghoſt followed him, and gathered up the beans, while unſeen by him. Then he poured water on a certain kind of braſs, and made it ring, requiring the ghoſt to depart from his dwelling. Having ſaid nine times, *Depart, ye ghoſts of my fathers!* he ventured to look behind him, being perſuaded that he had ſtrictly perfórmed all the ſacred ceremonies. Faſt. Lib. 5.

"*Nine* ſeems to have been a ſacred number with the heathen. The *Bel-tein* cakes have *nine* knobs; and the perſon, who placated the nocturnal ſpirits, repeated his addreſs to them *nine* times. The throwing of the beans backward is ſimilar to the cuſtom of throwing the knobs over the ſhoulder; the addreſs to the names, *Theſe I ſend, by theſe I redeem*, &c. to the language uſed at *Bel-tein* in devoting the knobs, *This I give to thee*, &c. As the Romans believed that the ſpirit kept behind the perſon who

who performed the ceremonies already mentioned, ſomething of the ſame kind is ſtill believed by the ſuperſtitious of our own country. For he who *ſaws hemp-ſeed* at *Hallow-een*, believes that, by looking over his ſhoulder, he will ſee the apparition of his future wife.

" In ſome circumſtances, however, the rites obſerved on Beltein day bear fully us much reſemblance to thoſe peculiar to the *Palilia*, a feaſt celebrated by the ancient Romans, on the 21ſt of April, in honour of *Pales* the goddeſs of ſhepherds. The deſign of both ſeems to have been the ſame;—to obtain protection for ſhepherds and their flocks. As the herdſmen kindle a fire on Beltein day, we learn from Ovid that fires were laid in order, which were leapt over by thoſe who obſerved the *Palilia*.

" Certe ego tranſilui poſitas ter in ordine flammas.
Faſt. Lib. 4.

As a cake is baked for Beltein, a large cake was prepared for Pales.—

—— " Et nos faciamus ad annum
Paſtorum dominae grandia liba Pali. *Faſt.* Lib. 4.

" The Romans had alſo a beverage ſomewhat reſembling our caudle; for they were to drink milk and the purple *ſapa*, which, according to Pliny, is new wine boiled till only a third part remain.

" Tum licet, appoſita veluti cratere camella,
Lac niveum potes, purpureamque ſapam. *Ibid.*

" The prayer addreſſed to Pales is very ſimilar to that idolatrouſly uſed in our own country.

" Thee, goddeſs, O let me propitious find,
And to the *ſhepherd*, and his *ſheep* be kind.
Far from my folds drive noxious things away,
And let my flocks in wholeſome paſtures ſtray.—
May I at night my morning's number take,
Nor mourn a theft the prowling *wolf* may make.—
May all my rams the ewes with vigour preſs,
To give my flocks a yearly due increaſe, &c.
Faſti, Tranſl by Maſſey, B. 4.

" Eggs always forming a part of the rural feaſt of Beltein, it is not improbable that this rite is as ancient as the heatheniſh inſtitution of the feſtival. As it appears that the Gauls call the ſun *Bel* or *Belus*, in conſequence of their communication with the Phenicians, the ſymbol of the egg might alſo be borrowed from them. It is well known, that they repreſented the heavenly bodies as oviform; and worſhipped an egg in the orgies of Bacchus, as an image of the world. Plut. in Sympoſ. Univerſ. Hiſt. vol. i. Coſmog. p. 34.

" The Egyptians alſo repreſented Cneph, the architect of the world, with an egg coming out of his mouth. In the hymns

aſcribed

aſcribed to Orpheus, Phanes, the firſt-born god, is ſaid to be produced from an egg. On theſe principles, the ſtory of the ſerpentine egg, to which the Druids aſcribed ſuch virtues, may be explained. As they were greatly attached to myſtery, they moſt probably meant the egg as a ſymbol of fecundity, and in this reſpect might conſecrate it to the worſhip of the ſun, whom they acknowledged, in their external rites at leaſt, as the univerſal parent.

" To the ſame ſource, perhaps, may we trace the cuſtom ſo general among children in this country, of having eggs dyed of different colours at the time of *Peace*, as they term it, that is, *Paſch* or Eaſter.

" A rite, allied to theſe, is ſtill pretty generally obſerved throughout Scotland, by the ſuperſtitious, or by young people merely as a frolic; although nothing can be accounted entirely innocent, which tends to preſerve ancient ſuperſtition. Early in the morning of the firſt day of this month, they go out to the fields to gather *May-dew*; to which ſome aſcribe a *happy* influence, others, I believe, a ſort of medical virtue. This cuſtom is deſcribed by the unfortunate Ferguſſon.

" On May-day, in a fairy ring,
We've ſeen them round St. Anthon's ſpring,
Frae graſs the caller *dew-draps* wring
To weet their ein,
And water clear as cryſtal ſpring,
To ſynd them clean.

Poems, ii. 41.

" The firſt of May ſeems to have been particularly obſerved in different countries. There ſeems alſo to have been a general belief, that this was a ſort of holiday among the inhabitants of the inviſible world and witches. The firſt of May is celebrated in Iceland.

" Although the name of Beltein is unknown in Sweden, yet on the laſt day of April, i. e. the evening preceding our Beltein, the country people light great fires on the hills, and ſpend the night in ſhooting. This with them is the eve of Walburgh's Meſs. The firſt of May is alſo obſerved.

" It is called in Sweden *War Fruday*; le jour de notre Dame, our Lady's day. The witches are ſuppoſed to take, in the night preceding that day, their flight to Blakulla, a famous mountain; but it was formerly believed in Germany, that the witches travelled to the Bloxberg or Brocken, a high mountain contiguous to the Hartz Foreſt." Von Troil's Lett. on Iceland, p. 24. *Blaakulla*, pronounced *Blokulla*, is a rock in the ſea between the iſland Oeland and Smoland, which, on account of the many ſhipwrecks that happened there, was in former times believed by the vulgar to be inhabited by demons, who brought theſe calamities on mortals. Hence," Ihre ſays, " ſprung another fable, that on the Thurſday of the great week, the witches

witches came hither to hold an infernal feaſt;" vo. *Blaa.* This *Blokulla* is the place deſcribed in the relation of the ſtrange witchcraft diſcovered in the village Mohra in Swedland; Satan's Inviſible World, p. 92, &c.

"In Ireland, Beltein is celebrated on the 21ſt June, at the time of the ſolſtice. There, as they make fires on the tops of hills, every member of the family is made to paſs through the fire; as they reckon this ceremony neceſſary to enſure good fortune through the ſucceeding year. This reſembles the rite uſed by the Romans in the *Palilia.* Beltein is alſo obſerved in Lancaſhire.

"The reſpect paid by the ancient Britons to Belus, or Belinus, is evident from the names of ſome of their kings. As the Babylonians had their *Beletis,* or *Belibus, Rige-Belus, Merodach-Baladan,* and *Belſhazzar*; the Tyrians their *Ith-baals* and *Balator,* the Britons had their Caſſi-*belin,* and their Cuno-*belin.*

"As it has been common, in the Highlands, to kindle fires in the open air, on eminences, on this day, Dr. Mac Pherſon mentions this as one of the remains of heathen ſuperſtition. He thinks that our anceſtors, like almoſt every heathen nation, worſhipped the ſun, under the name of *Grian* or *Grannius.* Critical Diſſert. xvii. p. 286. xix. p. 319.

"The Gael. and Ir. word *Beal-tine* or *Beil-tine* ſignifies *Bels Fire*; as compoſed of *Baal* or *Belis,* one of the names of the ſun in Gaul, and *tein* ſignifying fire. Even in Angus a ſpark of fire is called a *tein* or *teind.*

"Obrien gives the following account of *Beal-tine.* "Ignis *Beli Dei Aſiatici*: i. e. *tine-Beil.* May day, ſo called from large fires from which the Druids were uſed to light on the ſummits of the higheſt hills, into which they drove four-footed beaſts, uſing at the ſame time certain ceremonies to expiate for the ſins of the people. This pagan ceremony of lighting theſe fires in honour of the Aſiatic god Belus, gave its name to the entire month of May, which is to this day called *mi na Beal-tine* in the Iriſh language. Doc. Keating ſpeaking of this fire of *Beal* ſays, that the cattle were drove through it and not ſacrificed, and that the chief deſign of it was to keep off all contagious diſorders from them for that year; and he alſo ſays, that all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of ſome part of that fire." He adds, from an ancient Gloſſary; "The Druids lighted two ſolemn fires every year, and drove all four-footed beaſts through them, in order to preſerve them from all contagious diſtempers during the current year."

"It has been conjectured, with conſiderable appearance of probability, that druidiſm had its origin from the Phenicians. It is favourable to this idea, that the continental Gauls, though more civilized, or rather, leſs barbarous, than thoſe of Britain, came

came over to this country to be perfected in the druidical myſteries. Now, as the Gauls in Britain were undoubtedly a colony from the continent, had they brought their religion with them, it is not eaſy to conceive that thoſe, from whom they originated, ſhould have recourſe to them for inſtruction. If we ſuppoſe that they received it from the Phenicians, who traded to this country in a very early period, it will obviate the difficulty. There is, however, another idea that may in part account for this circumſtance. The Britons, from their inſular ſituation, might be ſuppoſed to preſerve their religion more pure, as being leſs connected with others, and for a long time ſeparated from the *Belgae*, who do not ſeem to have adopted the druidical worſhip.

"That there was a great ſimilarity between the religion of the Druids, and that of the heathen in the eaſt, ſeems undeniable. Strabo ſays that Ceres and Proſerpine were worſhipped in Britain according to the Samothracian, i. e. Phenician rites; Gale's Court, i. 46.

"Bochart not only takes notice of *Baal*, *Baalſamon*, the god of heaven, but of a female deity worſhipped by the Phenicians under the name of *Baaltis*. This he ſays Megaſtenes and Abidenus write *Beltin*. He ſuppoſes this goddeſs to have been the ſame with *Aſtarte*; Georg. p. 786. According to Pliny the Druids began both their months and their years from the ſixth moon.

"It forms no inconſiderable preſumption that the inhabitants of the countries north from Perthſhire are not of Celtic origin, that the name of Beltein is unknown to them, although familiar to every one in Perthſhire and in the weſtern counties; and the name by which the term Whitſunday, which falls within a few days of it, is generally expreſſed.

"G. Andr. derives the name of *Balldur*, one of the *Aſi*, or Scandinavian deities, from *Baal* or *Bel*, which ſignifies *Lord*; obſerving that the name *Balldur* contains a ſimilar alluſion. It is thought that they were called *Aſar* or *Aſi*, as being originally the companions of Odin in his expedition from *Aſia*. V. RUDE-DAY." Vol. I.

No objection will be made to this very curious article, unleſs it be on the ſcore of its copiouſneſs. Illuſtration is heaped on illuſtration, till the reader is almoſt loſt in a quantity of matter, not perhaps always ſtrictly relevant. In his etymologies alſo, Dr. Jamieſon ſometimes appears too anxious to recite all poſſible conjectures, without deciding in preference for any one. The following word, generally ſuppoſed to be a mere cant term in England, appears here with very reſpectable authorities, from Scottiſh authors.

DUD,

" DUD, *ſ.* 1. A rag, S.; *duds*, rags, A. Bor.

" Every *dud* bids another good day;" S. Prov. " ſpoken of people in rags and tatters;" Kelly, p. 109.

" This choice is juſt as unco as the laſt,—
A ſhair-brain'd little ane wagging a' wi' *duds*.
Roſs's Helenore, p. 40.

" Hence *daily dud*, the diſh-clout; S. B. becauſe, as it is generally a tattered cloth, it is in conſtant uſe.

2. *Duds*, *dudds*, pl. Clothing, that eſpecially which is of inferior quality, S. *Duds*, clothes; *dudman*, a ſcarecrow; alſo, a ragged fellow; Weſt. E. V. Gl. Groſe.

" I dar nocht cum yon mercat to,
I am ſo evvil ſone-brint;
Among yon marchands my *dudds* do?
Peblis to the Play, ſt. 4.

" Shame and ſorrow on her ſnout that ſuffers thee to ſuck,——
" Or when thy *duds* are bedirten, that gives them a douk.
Polwart, *Watſon's Col.* p. 15.

" But or thay twynd him and his *dudis*,
The tyme of none was tareit.
Chron. S. P. i. 384.

" i. e. It was paſt midday before they ſtripped him of his clothes.

" Shaw mentions Gaal. *dud*, a rag, and *dudach*, ragged. This may be allied to C. B. *diod*, to put off, exuere; Davies. But the word is moſt probably of Goth origin. Iſl. *dude* denotes a lighter kind of clothing, indumentum levioris generis; *Ad dude ein upp*, levidenſe aliam veſtire. Gr. ὑδύω has been mentioned as allied. Belg. *tod*. *todde*, a rag.

" As *duds* is commonly uſed by the vulgar to denote the clothes worn by them when at work, it ſeems to be the ſame with the Iſl. word. It may have been transferred to *rags*, as the ſecondary ſenſe, becauſe people are not nice about their working apparel, and often wear it after it is tattered. Could we ſuppoſe that the Iſl. word had ever ſignified rags, we might deduce it from *dya*, imperf. *dude*, pendere facio; *dudis*, motabat, quaſſabatur, (G. Andr. p. 50. 54) as rags or tatters are ſhaken by the wind or by the motion of the wearer."

BUGGABO, another word, thought here to be mere gibberiſh, is illuſtrated alſo under BOGILL-BO.

The article on METHINK is a curious one.

" METHINK, *v. imperſ.* Methinks.

He ſaid, " *Me think*, Marthokys, ſone,
Rycht as Golmakmorne was wone,
To haiff fra hym all his mengne;
Rycht ſwa all his fra'ws has he.
Barbour, iii. 67. MS.

" *Me-thynk*

" *Me-thynk* all Scottis men ſuld be
Haldyn gretly to that Kyng.
Wyntown, viii. 38, 172.

" There has been a general prejudice againſt the E. word *me-thinks*. It has been compared to the language of a Dutchman, attempting to ſpeak Engliſh. " This," ſays Dr. Johnſon, " is imagined to be a Norman corruption, the French being apt to confound *me* and *I*." But the term has not *got* common juſtice. Its origin, and its claims, have not been fairly inveſtigated. In Gl. Wynt. it has been obſerved ; " The v. is here uſed impersonally : and this ſeeming irregularity, which ſtill remains in the Engliſh, is at leaſt as old as the days of *Ulfila*, and ſeems to run through all the Gothic languages."

" But the irregularity is merely apparent. The phraſeology has been viewed as anomalous, from a miſtaken idea, that *me* is here uſed for *I*, as if the accuſative were put for the nominative. Thus it is rendered by Johnſon, *I think*. Now *me* is not the accuſative, but the dative. The term, ſo far from being a modern corruption, is indeed an ancient idiom, which has been nearly repudiated as an intruder, becauſe it now ſtands ſolitary in our language. It has not been generally obſerved that A. S. *thinc-an*, *thinc-ean*, not only ſignifies to think, but to ſeem, to appear ; cogitare, putare ; alſo, videri. Lye, therefore, when quoting the A. S. phraſe, *me thincth*, properly renders it, mihi videtur, (it appears to me), adding ; Unde noſtra *methinketh*, *methinks*. *The thincth* frequently occurs in a ſimilar ſenſe ; Tibi videtur, It ſeems to thee.

" As MoesG. *thank-jan* not only ſignifies to think, but to ſeem, Ulphilas uſes the ſame idiom in the plural. *Thunkeith im* ; Videtur illis ; It appears to them ; Matt. vi. 7. There is merely this difference, that the pronoun is affixed. Alem. *thenk-en*, *thunk-en*, is uſed in the ſame manner. *Uns thunkit* ; Nobis videtur, It ſeems to us. Iſl. *thyk-ia*, *thikk-ia*, videri ; *Thikke mier* ; Videtur mihi. V. Jun. Gl. Goth. vo. *Thank-jan*. Sw. *mig tyckes*, mihi videtur, Seren. Belg. *my dunkt* ; Germ. *es dunket mich*, id." Vol. II.

We know not how to give the reader, who does not poſſeſs this book, a fair idea of it, but by ſuch ſpecimens ; adding, that if we were merely to give a liſt of the words that are copiouſly and ſatisfactorily explained in this Dictionary, we ſhould occupy a large ſpace. Dr. Jamieſon appears to be deeply learned in the dialects of the German and the northern languages of Europe, a qualification eſſential to his undertaking ; and on this ground he occaſionally diſputes the etymologies aſſigned by Mr. H. Tooke to Scottiſh particles. That in a compilation whoſe object

is ſo extenſive, many omiſſions muſt have happened, is what we cannot but ſuppoſe; and what the author himſelf anticipates in his preface; but we can fairly ſay that we have not been diſappointed in any objects of reſearch, when we have conſulted the book, with a Scottiſh author before us; and our attention was directed to the book as ſoon as it appeared *. We are ſatisfied that it well deſerves a conſpicuous place in every reſpectable library; and that it has very ſeldom happened that ſo ſucceſsful an effort has been made in the firſt attempt to form a Dictionary for a particular language. The author's works in divinity we have formerly praiſed, and we are happy now to do the ſame juſtice to his philology.

ART. II. *Illuſtrations of Shakſpeare, and of ancient Manners: with Diſſertations on the Clowns and Fools of Shakſpeare; on the Collection of popular Tales entitled Geſta Romanorum; and on the Engliſh Morris Dance. By Francis Douce. The Engravings on Wood by J. Berryman.* Two Vols. large 8vo. 1l. 11s. 6d. Longman and Co. 1807.

BY a long eſtabliſhed conſent, founded on the knowledge and experience of his attainments, Mr. Douce is conſidered as one of thoſe beſt qualified to illuſtrate the writings of our favourite Shakſpeare.

In all the editions which are allowed to be claſſical, and for this reaſon have become popular, we find this gentleman's name of frequent occurrence; and whoever reads Shakſpeare with our feelings, or with any deſire to ſee difficulties of conſtruction removed, the phraſeology of the times explained, the cuſtoms and manners of Shakſpeare's age elucidated, will readily allow that the notes of Mr. Douce are in a peculiar manner ſatisfactory and inſtructive; we are therefore truly glad that he has thus condeſcended to bring them together, correcting where he thought it neceſſary, and with additions highly intereſting and important.

In a very neat and appoſite preface, Mr. Douce informs his reader of his motives for the preſent undertaking, and the plan which he has purſued. Aware as we are of the great ſervice which has been rendered by theſe animadverſions,

---

* See Brit. Crit. Vol. xxxi. p. 398.

to

to the literature of our country, and how much the knowledge of our popular cuſtoms and antiquities has been augmented by them, we cannot ſufficiently admire the delicacy and the modeſty with which the writer ſpeaks of his performance. After annoucing the Diſſertations which accompany this work, which are on the Geſta Romanorum, the clowns and fools of Shakſpeare, and the morris dance, the following excellent advice is given to all future editors of Shakſpeare.

" This preface ſhall not be concluded without embracing the opportunity of ſubmitting a very few hints to the conſideration of all future editors of Shakſpeare.

" It were much to be wiſhed that the text of an author, and more eſpecially that of our greateſt dramatic writer, could be altered as ſeldom as poſſible by conjectural emendation, or only where it is manifeſtly erroneous from typographical cauſes. The readers of Dr. Bentley's notes on Milton will ſoon be convinced of the inexpediency of the former of theſe practices, and of what little importance are the conjectures of the mere ſcholar, when unaccompanied by ſkill and judgment to direct them.

" As the information on a particular ſubject has been hitherto frequently diſperſed in ſeparate notes, and conſequently remains imperfect in each of them; would it not be more deſirable to concentrate this ſcattered intelligence, or even to reduce it to a new form, to be referred to whenever neceſſary?

" Although the ſtrict reſtitution of the old orthography is not meant to be inſiſted on, nor would indeed accommodate the generality of readers, there are many inſtances in which it ſhould be ſtated in the notes; and ſuch will occur to every ſkilful editor.

" Every word or paſſage that may be ſubſtituted in the text in the room of others, to be found in any of the old editions, ſhould be printed in italics, and aſſigned to its proper owner, with a reaſon for its preference to the originals. The mention of variations in the old copies muſt of courſe be left to an editor's diſcretion. No diſparagement is meant to the memory or talents of one of the greateſt of men, when a proteſt is here entered againſt " the text of Dr. Johnſon."

" It is to be regretted that all editions of Shakſpeare, as well as of other dramatic writers, have not marginal references to the acts and ſcenes of each play. Thoſe of Bell and Stockdale are, in this reſpect, pre-eminently uſeful. The time and trouble that would be ſaved in conſulting them would be very conſiderable." P. xiii.

The reader ſhould be informed that the edition of Shakſpeare uſed in the compilation of theſe volumes, and to which the pages cited refer, is the laſt publiſhed by Mr. Steevens himſelf,

himſelf in fifteen volumes, 8vo. 1793, but that to facilitate the reference to other editions, the acts and ſcenes of the plays are ſpecified.

The reader will, however, have made very little progreſs without making the diſcovery, that theſe volumes exhibit a plentiful harveſt of new obſervations and criticiſms, not to be found in the edition of Shakſpeare abovementioned. Theſe generally indicate a very extenſive, and a very intimate acquaintance with all writers in various languages, at all capable of elucidating the ſubject.

The firſt ſpecimen we give is the following note on a ſpeech of Ariel in the Tempeſt, which has given riſe to a very elegant tract, privately printed by Mr. Malone.

"ARI. ——— ſtill-vext *Bermoothes*—

"*The voyage of Sir George Sommers* to the Bermudas in the year 1609 has been already noticed with a view of aſcertaining the *time* in which *The Tempeſt* was written; but the important particulars of his *ſhipwreck*, from which it is exceedingly probable that the outline of a conſiderable part of this play was borrowed, has been unaccountably overlooked. Several contemporary narratives of the above event were publiſhed, which Shakſpeare might have conſulted; and the converſation of the time might have furniſhed, or at leaſt ſuggeſted, ſome particulars that are not to be found in any of the printed accounts. In 1610 Silveſter Jourdan, an eyewitneſs, publiſhed *A Diſcovery of the Bermudas, otherwiſe called the* Iſle of Divels: *By Sir Thomas Gates, Sir Geo. Sommers, and Captayne Newport, with divers others.* Next followed Strachey's *Proceedings of the Engliſh Colonie* in *Virginia* 1612, 4to, and ſome other pamphlets of leſs moment. From theſe accounts it appears that the Bermudas had never been inhabited, but as *under the influence of inchantment;* though an addition to a ſubſequent edition of Jourdan's work gravely ſtates that they are *not inchanted;* that Sommers's ſhip had been *ſplit* between two rocks; that during his ſtay on the iſland ſeveral *conſpiracies* had taken place; and that a *ſea-monſter in ſhape like a man* had been ſeen, who had been ſo called after the *monſtrous tempeſts* that often happened at Bermuda. In Stowe's Annals we have alſo an account of Sommers's ſhipwreck, in which this important paſſage occurs, "Sir George Sommers ſitting at the ſtearne, ſeeing the ſhip deſperate of reliefe, looking every minute when the ſhip would ſinke, hee eſpied land, which according to his and Captaine Newport's opinion, they judged it ſhould be that dreadfull coaſt of the *Bermodes*, which iland were of all nations ſaid and ſuppoſed to bee *inchanted and inhabited with witches and devills*, which grew by reaſon of accuſtomed monſtrous thunder, ſtorm, and *tempeſt*, neere unto thoſe ilands,

alſo for that the whole coaſt is ſo wonderous dangerous of rockes, that few can approach them, but with unſpeakable hazard of *ſhip-wrack.*" Now if ſome of theſe circumſtances in the ſhipwreck of Sir George Sommers be conſidered, it may poſſibly turn out that *they* are "the particular and recent event which determined Shakſpeare to call his play *The Tempeſt* *," inſtead of "the great tempeſt of 1612," which has already been ſuppoſed to have ſuggeſted its name, and which might have happened after its compoſition. If this be the fact, the play was written between 1609 and 1614, when it was ſo illiberally and invidiouſly alluded to in Ben Jonſon's Bartholomew-fair." Vol. I. P. 5.

Mr. Malone, it appears, from the tract above-mentioned, conſiders the diſcovery of the connection which ſubſiſted between Shakſpeare's play of the Tempeſt and the Shipwreck of Sir George Sommers in the iſland of Bermuda, as excluſively his own. But it had occurred, it ſeems, to Mr. Douce alſo. A ſtrong corroboration of the idea!

At the end of this play of the Tempeſt, as well as in every one which ſucceeds, the reader will find ſome animadverſions on the Clowns and Fools of Shakſpeare. It would be an undertaking alike arduous and unavailing to attempt to give the reader a complete idea of the contents of theſe intereſting volumes. Every paſſage of Shakſpeare which has perplexed the commentators, will be found to have had the benefit of the author's animadverſions, the errors of former writers on the ſubject, not excepting Mr. Steevens himſelf, are candidly corrected. Indeed, Mr. Steevens, whoſe general merit, extenſive reading, and acuteneſs of remark, we are very willing to acknowledge, was apt to expreſs and to vindicate his opinions with too much pertinacity and confidence. Mr. Douce frequently corrects his miſtakes, but in a very quiet unoſtentatious manner, of which the following very ſenſible note affords a happy ſpecimen.

"SALAR. There, where your *argoſies*, with portly ſail
Like ſigniors and rich burghers *of* the flood,
Or as it were the *Pageants* of the ſea,
Do overpeer the petty traffickers.

"Argoſies are properly defined to be "ſhips of great burthen," and ſo they are deſcribed almoſt wherever they are mentioned. Mr. Steevens has quoted Rycaut's *Maxims of Turkiſh Polity*, to ſhew that the term originated in a corruption of *Ragoſies*, i. e. ſhips of *Raguſa*. However ſpecious this may appear, it is to be

* See Malone's *Shakſp.* vol. i. part i. p. 379.

obſerved

obſerved that Rycaut, a writer at the end of the ſeventeenth century, only ſtates it as *a matter of report*, not as a *fact*; and he ſeems to have followed the ſlight authority of Roberts's *Marchant's Map of Commerce*. If any inſtance ſhall be produced of the uſe of ſuch a word as *ragoſie*, the objection muſt be given up. In the mean time it may be permitted to hazard another opinion, which is, that the word in queſtion derives its origin from the famous ſhip *Argo*: and indeed Shakſpeare himſelf appears to have hinted as much; for the ſtory of Jaſon is twice adverted to in the courſe of this play. On one of theſe occaſions Gratiano certainly alludes to Antonio's argoſie when he ſays,

"We are the Jaſons, we have won the fleece."
Act iii. Sc. 2.

Gregory of Tours has more more than once made uſe of *Argis* to expreſs a ſhip generally. With reſpect to *Ragozine*, it has been contended in a former note, page 143, that this name ought not to have been introduced in the diſcuſſion of the preſent ſubject.

"Mr. Steevens remarks that both ancient and modern editors have hitherto been content to read "burghers *on* the flood;" and, on the authority of a line in which we have "burghers *of a city*," he has ſubſtituted "burghers *of* the flood." He might have been leſs inclined to this new reading, had he recollected that the "ſigniors and rich burghers *on* the flood" are the Venetians, who may well be ſaid to live *on* the ſea. It would be difficult to diſcover who are the ſigniors and burghers *of* the flood, unleſs they be whales and porpoiſes.

"In calling argoſies *the pageants of the ſea*, Shakſpeare alludes to thoſe enormous machines, in the ſhapes of caſtles, dragons, ſhips, giants, &c., that were drawn about the ſtreets in the ancient ſhows or pageants, and which often conſtituted the moſt important part of them." Vol. I. P. 248.

So again,

"——————— *their daggers*
Unmannerly breech'd with gore.

"Mr. Steevens's explanation muſt be objected to. Finding that the *lower end* of a cannon is called its *breech*, he concludes that the *hilt* or *handle* of a dagger muſt be here intended by the like appellation. But is not this literally to miſtake the *top* for the *bottom*? It is conceived that the preſent expreſſion, though in itſelf ſomething *unmannerly*, ſimply means *covered as with breeches*. The idea, uncouth and perhaps inaccurate as it is, might have been ſuggeſted from the reſemblance of daggers to the legs and thighs of a man. The ſentiments of Dr. Farmer on this, as on all occaſions, are ingenious and deſerving of the

higheſt reſpect; but it is hardly poſſible that Shakſpeare could have been deceived in the way he ſtates. To give colour to his opinion, he is obliged in his quotation from Erondell's *French Garden*, to print the word *maſter's* as a genitive caſe ſingular, in order to apply the pronoun *their* to *daggers*; but, without the aid of the French text, the word *their* is *in the original* equally applicable to *maſters*. Indeed the ſubſequent mention of ſtockings, hoſe and garters, would have ſatisfied a perſon of much leſs penetration than Shakſpeare, that *breeches* were there intended as an article of dreſs.

"The above conjecture that the term *breech'd* might ſignify *cover'd*, ſuggeſts the mention of a circumſtance from which it may on the whole be thought to derive ſupport.

"It is well known that ſome ridicule has been caſt on one of our tranſlations of the Bible from the Genevan French edition, on account of the following words, "And they ſewed fig-tree leaves together and made themſelves *breeches*," *Gen.* iii. 7; whence it has been called the *Breeches Bible*, and ſometimes ſold for a high price. It is generally conceived that this peculiarity belongs excluſively to the above Bible; but it is a miſtake. The Saxon verſion by Ælfric has ⁊ ſipodon ficleaf ⁊ pophtron him pæbbpec, *and ſewed fig leaves and worked them* WEED-BREECH, *or cloaths for the breech.* Wicliffe alſo tranſlates "and maden hem *breechis*;" and it is ſingular that Littleton in his excellent dictionary explains *perizomata*, the word uſed in the Vulgate, by *breeches*. In the manuſcript French tranſlation of Petrus Comeſtor's Commentary on the Bible, made by Guiars des Moulins in the thirteenth century, we have "couvertures tout autreſſint comme unnes petites *braies*." Vol. I. P. 377.

But we perceive that the great amuſement we progreſſively receive as we advance through the work, would lead us too long, however pleaſing a path, we ſhall therefore not pauſe any more to point out ſhrubs of more particular fragrance and beauty, but generally aſſure the reader he will find his aſſiduity of examination well rewarded. He will be referred to books at once uſeful and amuſing, and he will be informed in every page of ſomething important for him to know.

We ſhall paſs therefore at once to the Diſſertations at the end of the ſecond volume; on the Clowns and Fools of Shakſpeare, on the Geſta Romanorum, and on the ancient Engliſh Morris Dance. Our account of them we ſhall reſerve till next month.

(To be continued.)

ART.

ART. III. *The Geography and Antiquities of Ithaca. Dedicated, by Permiſſion, to the King. By William Gell, Eſq. M. A. F. R. S. F. S. A. and Member of the Society of Dilettanti. With Sixteen Views, Maps, &c.* 4to. 120 pp. 2l. 12s. 6d Longman, Hurſt, Rees, and Orme. 1807.

EARLY in the year 1806 Mr. Gell, with two other Engliſh travellers ſailed from the Morea to viſit Ithaca, an iſland ſo intereſting as the principal ſcene of Homer's Odyſſey: ſo dear to Ulyſſes, that he preferred its rugged rocks to immortality, and yet ſo little known that, while any recent deſcription of it would have been welcome, this muſt be peculiarly acceptable which is preſented to us by the ſame accompliſhed ſcholar and ingenious antiquary, to whom we have already acknowledged our obligations for the entertainment and information afforded by his elegant work on the Topography of Troy *.

Although paſſages deſcriptive of Ithaca occur ſo rarely in the Odyſſey that we are not enabled to form a very diſtinct notion of its Geography, from the peruſal of them; yet Mr. Gell aſſures us that an actual ſurvey exhibits many inſtances of conformity between the ancient territory of Ulyſſes and the modern *Theaki*, as the vulgar corruptly denominate that iſland; which retains among the higher ranks of modern Greeks, its ancient venerable name. On the local coincidences with thoſe paſſages in the Odyſſey: on the preſervation of its original name: on the diſcovery of certain medals, and on local traditions, this author founds his belief (and we readily adopt his opinion) that the iſland which he deſcribes in the preſent volume is the ſame which Homer aſſigned as a kingdom to Ulyſſes.

Yet of this identity ſome doubts have been entertained. The Venetian Geographers rendered the ſituation of Ithaca uncertain, by beſtowing new, and corrupting old names. Sir George Wheeler (who does not appear to have ever viſited the place) ſuppoſes Theaki to be Dulichium, and the Rock of Aſtaco to be the true Ithaca; but the extent of this rock does not (as Mr. Gell informs us, p. 12.) by any means accord with the dimenſions allowed by Strabo to the iſland of Ulyſſes. Monſ. Le Chevalier is willing to believe Theaki the claſſic Ithaca.

* Brit. Crit. April 1805. Vol. xxv. p. 349.

But this ingenious Frenchman "has given (according to the preſent author) a long poetical deſcription of the iſland; which, as he did not touch at Bathi (the chief town and ſea-port) he has put into the mouth of a Greek ſailor, whoſe account, even ſuppoſing it poſſible that a native could have delivered it, is abſolutely too abſurd to require refutation. Among other circumſtances, the Greek relates that he has frequently ſtood on the ruins of the palace of Ulyſſes while his eye ranged over the iſland of Zante. Unfortunately, a very lofty mountain in Cephallonia, totally excludes the whole of Zante from the ruins. The views alſo muſt have been made by the bookſeller, for they do not bear, even the moſt diſtant reſemblance to the place; and it is wonderful that Monſ. Le Chevalier ſhould have ſuffered a work of ſuch merit to have been diſgraced by the introduction of ſuch fabrications." P. 13.

One of the firſt objects noticed by Mr. Gell, on landing in Ithaca, was the beautiful ſemicircular precipice called *Koraka Petra*, or the Rock Korax, ſituated near the ſouthern extremity of the iſland. To this rock, with its fountain, Homer, moſt probably alluded in the following line:

"Παρ' κόρακος πέτρην, ἐπί τε κρήνη Ἀρεθούσης."
Odyſſ. N. 408.

and near the fount (we can ſcarcely heſitate to call it that of Arethuſa) is a cavern coinciding, as our author conceived, in diſtance and ſituation with that hollow of the rock whither Eumœus retired to ſleep, having left Ulyſſes in the houſe. Πέτρῃ ὑπὸ γλαφυρῇ, &c. Od. Ξ. 533.

To the deſcription of this extraordinary ſcene is added an engraved view, and (in p. 22.) we are informed, that "near the bottom of the precipice is a curious natural gallery, about ſeven feet high, which is expreſſed in the plate. It may be fairly preſumed, from the very remarkable coincidence between this place and the Homeric account, that this was the ſcene deſignated by the poet as the fountain of Arethuſa, and the reſidence of Eumœus; and perhaps it would be impoſſible to find another ſpot which bears, at this day, ſo ſtrong a reſemblance to a poetic deſcription compoſed at a period ſo very remote."

The author proceeding to the chief city of Ithaca (called, from the depth of water in its port, Bathi or Vathi) paſſed by Τὰ μνήματα, a place where ancient tombs and ſarcophagi are ſtill viſible. Bathi is ſituated cloſe to its admirable harbour, and contains about four hundred houſes. The Engliſh travellers were preſent while the feaſt of the Aſcenſion was celebrated

lebrated by hoiſting of colours, ringing of bells, ſhouts of joy and exclamations, "ἀνεστη ὁ Χριστος, ἀληθινος ὁ Θεος; Chriſt is riſen the true God." P. 29. The Prytanos, or Governor, appointed by the Ionian republic reſided at Bathi, with a ſecretary and other officers, whoſe ſalaries were not very burthenſome to the country; and their whole military force conſiſted of a Ruſſian ſerjeant and twelve men, who lived in perfect harmony with the towns-people. Of eight thouſand inhabitants, which the iſland is ſaid to contain, two thouſand live in the city. Among theſe, commerce has not yet produced any very conſpicuous inequality of circumſtances, although they poſſeſs above fifty veſſels of different deſcriptions, which trade to all parts of the Mediterranean, and from which (ſays Mr. Gell, p. 31) "four might be ſelected capable of tranſporting the whole army of Ulyſſes to the ſhores of Aſia." This aſſertion we ſubmit to thoſe ſceptics who doubt whether Ithaca could, at any time, have furniſhed ſuch a number of ſhips as might entitle its Sovereign to much conſideration among the neighbouring powers.

Although geographical and antiquarian reſearches were the chief object of this ingenious author, he has not, however, omitted any opportunity of diverſifying his pages with ſhort anecdotes or paſſages deſcriptive of modern cuſtoms; eſpecially when theſe retain any veſtiges of former times, as in the following extract, which relates to the feaſt of the Aſcenſion, already mentioned:

"In the evening of the feſtival the inhabitants danced before their houſes, and at one we ſaw the figure which is ſaid to have been firſt uſed by the youths and virgins of Delos, at the happy return of Theſeus from the expedition of the Cretan Labyrinth. It has now loſt much of that intricacy which was ſuppoſed to allude to the windings of the habitation of the Minotaur; yet much depends on the genius of the leader, whoſe movements are followed by ten or twelve men and women, keeping time with the muſic, and holding by each other's handkerchiefs. One part of the dance reſembles the game of threading the needle, as practiſed by children in England, a figure not ill-applied to the repreſentation of the mazes and perplexities of the Labyrinth. We obſerved, that on this occaſion, no regard was paid to the diſtinctions of birth or education; for Signior Zavo, who had been Senator, or repreſentative of Ithaca at Corfou, the ſeat of government, and Signior Marco, whoſe brother was actually employed in that honourable ſituation, ſaluted the meaneſt of their acquaintances, on the cheek, with the utmoſt cordiality. The manners of the inhabitants are engaging, and

ſtrangers are received with great hoſpitality and politeneſs. The upper ranks of ſociety are, in general, well educated, and are able to converſe in Greek, Italian, and frequently French, with almoſt equal fluency." P. 33.

Mr. Gell proceeded by water from Bathi, and viſited the Cave of Dexia, which, ſituated among the projecting rocks on a beach, conſiſting of ſand and pebbles, exhibits, although in a dilapidated ſtate, ſuch ſtriking features of reſemblance as immediately recall to the memory Homer's Grotto of the Nymphs, deſcribed in the Odyſſey:

" Φόρκυνος δέ τις ἐστὶ λιμὴν ἁλίοιο γέροντος
" Ἐν δήμῳ Ἰθάκης," &c. N. 96, &c.

We have accompanied the author with conſiderable ſatisfaction during his examination of the grotto, and to his work we muſt refer thoſe readers who may wiſh to participate in the pleaſure which we have enjoyed. This intereſting monument of antiquity is deſcribed in the fifth chapter; and notwithſtanding an aſſertion of Strabo, (founded moſt probably on the report of others) that no ſuch grotto exiſted in his time! we are induced to believe that the τῆς Δεξίας το σπηλαιον, or the modern cave of Dexia, is the true Homeric ἄντρον Νυμφάων or Grotto of the Nymphs; and that the lines which mention it in the Odyſſey are locally deſcriptive, although Porphyry and other learned commentators have ſuppoſed that they contained various myſtical alluſions; whilſt a modern French wit has, with miſapplied ingenuity, endeavoured to diſtort them into a meaning equally indecent and abſurd.

We now approach the hill of Aito (or the Eagle) where the veſtiges of a city and its acropolis ſtill exiſt; and on this ſpot (called Palaio Caſtro) ſtood the manſion of Ulyſſes, according to a tradition among the inhabitants. We muſt lament that the verſes of Homer have furniſhed more ample materials, than the hill of Aito, for this author's excellent deſcription of the Royal Palace; the fragments of walls, and the imperfect foundations which remain, barely ſuggeſting an idea of the plan. Thoſe ruins, although not examined without conſiderable difficulty, from the buſhes and prickly ſhrubs which almoſt conceal them, have enabled Mr. Gell to trace his Ichnographical deſign, entitled "A Plan for ſhewing how the Deſcription of the Houſe of Ulyſſes in the Odyſſey, may be ſuppoſed to correſpond with the foundations yet viſible on the hill of Aito." This plan is given in the engraving oppoſite to page 48; and in

in that which faces page 49 are repreſented various portions of the city walls, thoſe of the acropolis, the terraces and towers, delineated with the utmoſt apparent accuracy; and indeed, we are informed, p. 56. that, "The ſpecimens of maſonry are exactly copied on the ſpot, and each ſtone is a faithful portrait."

"They are preciſely of the ſame claſs with the fortifications of Argos, Tyrinthus and Mycenæ, the moſt ancient known in Greece, and reputed the work of the Cyclops in the time of Pauſanias. If the walls of Aito be not of nearly equal antiquity, yet they muſt have been erected at a period very remote.

"No. 3. (The ſecond ſouth-eaſt wall) is in ſuch perfect preſervation that a very good idea may be formed of the ſpecies of maſonry termed Cyclopian; in which, though the ſtones are apparently rough, they are, even now, ſo exactly united, that in many places a knife could not be thruſt between them. The difficulties which muſt have occurred in the nice adaptation of theſe maſſes to each other, were, doubtleſs, much increaſed by the weight and dimenſions of the ſtones, ſome of which are ſeven feet in length, and three or four in breadth.

"Nos. 7 and 5. (The city wall and outer wall of the Acropolis) afford examples of that early ſtate of art when the additional ſecurity acquired by the poſition of the centre of a lower ſtone oppoſite to the junction of the two ſuperincumbent blocks had not been obſerved. This defect is more obſervable in No. 7, particularly about the centre of the upper part, where each ſtone reſts almoſt entirely upon that immediately below it. This peculiarity is obſervable in the walls of Mycenæ and Tirynthus, as well as in thoſe of Lycoſura in Arcadia, which was reputed the moſt ancient city of the Peloponeſus. It may poſſibly be imagined that this method of building might have prevailed to a later period in Ithaca than in other parts of Greece, as it may be preſumed from the ſilence of hiſtory, that this iſland did not partake ſo fully in the progreſs of the arts, as the nations of the *terra firma*. Yet that opinion is improbable, for we find buildings of every age in the ſame place." P. 57.

But we muſt no longer dwell among thoſe venerable monuments of antiquity; a natural object, not leſs intereſting to the claſſical traveller, attracts our obſervation; the Leucadian Promontory, ſo celebrated as the ſcene of Sappho's leap, and the death of Artemiſia. Of this extraordinary rock, which preſents its white and perpendicular cliff, conſiderably elevated above the ſea, a beautiful engraving is inſerted between pages 74 and 75. That its ſummit had once been crowned with a temple, ſome ſquared ſtones of large dimenſions, and the veſtiges of a foundation ſtill evince.

evince. A few ſtones alſo, now piled together in honour of a Chriſtian ſaint, point out, according to local tradition, the ſpot where formerly Apollo's altar ſtood. The ground is covered with fragments of ancient pottery, and a vaſe, reſembling a pear in form and ſize, was preſented to the author in Leucadia, as having been found on the ſpot. From this promontory may be diſtinguiſhed, when the air is perfectly free from vapour, the iſles of Antipaxos, Paxos and Corfou, p. 76. Having mentioned Corfou, Mr. Gell informs us, that although this iſland is generally ſuppoſed to have been the Phœacia of Homer, Sir Henry Englefield conſiders its poſition as inconſiſtent with the voyage of Ulyſſes, according to the Odyſſey. The learned Baronet (who, we truſt, will proſecute the parallel) has diſcovered many coincidences between the courts of Alcinous and Solomon. The names of Egypt, Tyre and Sidon, were familiar to Homer; and as he lived about the age of Solomon, the magnificence of that Sovereign might have been known to the Poet, and deemed worthy of celebration in his verſes. The name of Alcinous expreſſes ſtrength of underſtanding; Solomon's wiſdom is univerſally famous. Both had remarkable fleets and gardens. Solomon's kingdom, with the twelve tribes under twelve princes, reſembles that of Alcinous which was ruled by an equal number. The golden lions which ſupported Solomon's throne, differ not much from the dogs of ſilver and gold that were placed under that of Alcinous. We ſhall add, in the words of the preſent author,

"That Neptune ſate on the mountains of the SOLYMI as he returned from Æthiopia to Ægæ while he raiſed the tempeſt which threw Ulyſſes on the coaſt of Phœacia; and that the Solymi of Pamphylia are very conſiderably diſtant from the route. The ſuſpicious character alſo, which Nauſicaa attributes to her countryman, agrees preciſely with that which the Greeks and Romans gave of the Jews." Note, p. 76.

But we return from this digreſſion, and deſcending from the Leucadian promontory, we accompany Mr. Gell to the Monaſtery of Kathara. Here he was received by the Hegumenos or ſuperior, with great hoſpitality.

"The firſt refreſhments (ſays he) preſented to a ſtranger in this country are coffee and lemonade, which are brought immediately: but as every thing elſe is prepared for the occaſion only, it requires time to get ready a Greek dinner or ſupper for a traveller, particularly as the lamb, kid, or goat is not uſually killed before the arrival of the gueſts. Our repaſt was

at

at length announced, and we entered a ſmall refectory furniſhed with a ſolid oaken table, at the ſides of which were two benches, with a great chair at the top. The firſt diſh conſiſted of a kind of omelet, ſeaſoned with onions, and liver, chopped into ſmall pieces, and profuſely covered with brown ſugar; a lamb roaſted whole followed, and there was nothing elſe curious in the fare, except what is there called a cheeſe, reſembling an Engliſh curd, which was made of goat's milk, and was ſuſpended from the top of the room in a linen bag during dinner, that the whey might be expreſſed. This is eſteemed rather a luxury after the month of April, in the ſouthern climates. The wine peculiar to this country was in great perfection here, having been ſent from a vineyard belonging to Signior Marco, who accompanied us in our tour. It is prepared from the little grapes called currants in England, and is of exquiſite flavour. The good old Hegumenos had lived ſo long in retirement, that his grey-hounds had acquired the habit of treating him as an equal, and entertained us by the extraordinary violence with which they demanded food, and forced him to ſatisfy their hunger. The dogs are of a mixed breed, peculiar to himſelf. He has procured them on account of the repeated accidents to which a ſituation ſurrounded by precipices expoſed the grey-hounds of the common race, and which the ſagacity of this ſpecies prevents. He is reputed the keeneſt ſportſman of the iſland, and proves, almoſt daily, that Pliny, who affirms that hares died when tranſported to Ithaca, did not always prefer truth to the pleaſure of relating a wonderful ſtory." P. 89.

Many valuable remarks are ſcattered through the ſeventh and eighth chapters of this work, to which we muſt refer our readers. Leuka appeared to Mr. Gell, p. 104, as correſponding in ſituation with the garden or farm of Laertes, deſcribed in the Odyſſey, (Book xxiv. v. 204.)

The rock called *Homer's School* retains veſtiges of ancient maſonry, with niches which probably contained votive offerings; there are not, however, any traces of inſcriptions. A modern chapel has been erected on the ſummit of this rock, which bears little reſemblance to that in Scio, called alſo the School of Homer. The poet, we may believe, was highly venerated by the inhabitants of Ithaca, but we cannot eaſily trace any connection between this rock and the name of Homer, unleſs we ſuppoſe that it was conſecrated to his memory in later ages. Mr. G. was informed by the Greek Papas that Homer came to this ſpot in hopes of recovering his ſight, by waſhing in the ſource called Melainudros, and that the ablution was ſucceſsful; but whether this anecdote was an invention of the good prieſt,

prieſt, or founded on popular tradition, could not be aſcertained. P. 113.

We are now obliged, by the limits of our review, to cloſe Mr. Gell's volume, which (we take this opportunity of obſerving) is a ſpecimen of very elegant Typography; that we have peruſed it with uncommon ſatisfaction, the reader will already have perceived; here, as in the account of Troy, he generally renders Homer his own commentator, yet diſcovers ſuch a knowledge of ancient and modern writers as clearly evinces that he had qualified himſelf by previous ſtudy for his Geographical and Antiquarian Reſearches. We have been aſſured, by travellers who lately viſited many of the ſcenes delineated in the excellent engravings of this work, that the author's drawings are no leſs accurate than they are beautiful; his ſurvey of Greece has furniſhed him, we underſtand, with ample and valuable materials for future publications, and we ſhall have much pleaſure in announcing to the public any new production of his pen or pencil.

ART. IV. *A Body of Theology; principally Practical: in a Series of Lectures. By Robert Fellowes, A. M. Oxon.* 2 Vols. 8vo. Mawman. 1807.

WE have long declared ourſelves unfriendly to Mr. Fellowes's Syſtem of Theology; his practical exhortations we have had equal reaſon to commend. We wiſh, therefore, the very term of Theology had been omitted in his preſent title-page; we ſhould have been the more ready to pronounce our unqualified approbation of the contents of theſe volumes, for that there is much to approve and commend in them we are moſt willing to acknowledge. Our readers will eaſily conceive that it muſt often happen to us, in the diſcharge of our public duty, to take up books in immediate ſucceſſion to each other of the moſt diſcordant principles, ſo that where we diſapprove, if we choſe to ſave ourſelves much trouble, we need only ſet one author againſt the other, and our work would be done. It has really been the caſe, in the preſent inſtance, that after carefully reading Mr. Fellowes's book, and much approving it as a ſyſtem of ethics, the very next work that preſented itſelf to our notice, was one in which ſuch lectures on morality and virtue, "to the neglect of the power and grace of Chriſt," are denounced,

as

as in their tendency perfectly anti-chriſtian, deluſive, and dangerous. We would wiſh, to avoid all extremes, and ſince Mr. Fellowes, in a note to his ſeventh Lecture, declines taking the field again as a diſputant, and profeſſes to be tired of controverſy, and ſtudious of peace, we ſhall be happy to pay reſpect to his feelings, and to conſider his work as a valuable collection of moral Eſſays; allowing at the ſame time that his morality, independent of the principle on which it is made to reſt, and which we do not ſtop to debate, for reaſons already ſtated, is purely Chriſtian, and ſo far perfectly unobjectionable. His ſtyle of writing alſo is chaſte and correct, and in this particular, we think he has, in the work before us, improved upon himſelf. We ſhall therefore think our duty diſcharged when we have given an account of the topics diſcuſſed, and ſelected ſome extracts as a ſpecimen of the work. The author profeſſes to take for his models the learned Barrow and Biſhop Butler, "they being the *theologues* whom he moſt read, ſtudied, and admired in his earlieſt advances into the ſtudy of *theology*." In the preſent work we have much more of the reaſoning of Butler, than of the diction of Barrow; and we think it beſt that it ſhould be ſo, the one being to be imitated with much better effect than the other. We ſhall give the heads of the ſeveral Lectures, from the table of contents.

Lect. I. II. On the moral Government of God. III. IV. Life, a State of Probation. V. The Divine Adminiſtration, wiſe and benevolent, though inſcrutable. VI. Neceſſity of the Chriſtian Revelation. VII. Rational Analogies and Probabilities in favour of a future Life. VIII. The Moſaic preparatory to the Chriſtian Diſpenſation. IX. The Excellence of the Chriſtian Religion. X. XI. The Crucifixon. XII. The Reſurrection. XIII. XIV. XV. A future Judgment. XVI. XVII. The Conſideration of our latter End. XVIII. XIX. Moral Reformation. XX. XXI. XXII. Induſtry. XXIII. The Imitation of Chriſt. XXIV. XXV. The Gains and Pleaſures of Godlineſs. XXVI. The beſt Guide of Life. XXVII. XXVIII. Prayer. XXIX. XXX. Thankſgiving. Theſe are the contents of the firſt volume. Thoſe of the ſecond are, XXXI. XXXII. The Love of God. XXXIII. XXXIV. The Love of our Neighbour. XXXV. XXXVI. Charity. XXXVII. Self Examination. XXXVIII. The moral Conſtitution of Man. XXXIX. Compaſſion. XL. Anger, Reſentment. XLI. XLII. A Pacific Diſpoſition. XLIII. XLIV. The Government of the Tongue. XLV. The Uſe and Sanctity of Oaths. XLVI. Evil Speaking. XLVII. XLVIII. Slander.

Slander. XLIX. Detraction. L. Raſh Judgment. LI. A buſy, meddling Diſpoſition. LII. The Subjection of the human Will to the Divine; exemplified in the Conduct of Jeſus. LIII. LIV. LV. LVI. Contentment. LVII. Patience. LVIII. The only Way to be Happy; and the true Conſtituents of Happineſs.

Such is the table of contents. Mr. F. has in his former works ſo unequivocally declared it to be his opinion that Chriſtianity is nothing more than a rule of life, that the reader muſt not be ſurpriſed to find that all the theology contained in the above articles, is conſiſtent with this principle; but as his opinions in the preſent publication are ſimply ſtated, and, generally ſpeaking, not ſet in immediate oppoſition to the tenets of any other party, we think it our duty to let them paſs, leaving them to the judgment of the public in general, to whom they are ſubmitted.

In his lecture on the Neceſſity of the Chriſtian Revelation, Mr. F. has ſome good remarks to ſhow how eſſential it is to the progreſs and advancement of civilization, though he is not diſpoſed to admit that it can be ſucceſsfully introduced into countries that have yet made no advances towards civilization; but ſince he looks to the benevolent principles of Chriſtianity as the proper ground-work for civilization, we ſee not why ſuch principles may not be taught and inculcated, as the indiſpenſable laws of heaven, among the moſt uncivilized barbarians. It is true that to give them a juſt knowledge of the real comforts of ſocial exiſtence, they cannot be too ſoon inſtructed in the peaceful arts of induſtrious life; but ſtill there are no people ſo totally without ſociety, ſo unconnected, ſo entirely independent of their fellow men, as not to be capable of having their condition improved in the very firſt inſtance by the laws of Chriſtianity; nor perhaps any people on the face of the globe ſo much without religion, as not to be in the habit of ſuperſtitious practices, offenſive to reaſon and humanity, and inimical in all reſpects to their happineſs, and which Chriſtianity would be the beſt means of bringing to an end.

In his lecture on the Analogies in favour of a future Life, there is much that is exceedingly good: and though the arguments adduced by Mr. Fellowes are certainly not altogether original, they are ſo well expreſſed that we cannot help extracting a part for the entertainment of the reader.

"Thoſe who maintain that death deſtroys the mind and the body of man, ſeem to ſuppoſe that the organs of perception are the ſame as the percipient power; and that what deſtroys one, of courſe

courſe deſtroys the other. But there are certain facts and analogies which ſeem to prove that the ſenſual organs do not conſtitute the perceptive faculty, but are only the means or channel of correſpondence between that faculty and the external world. We can have no original perception of external objects with which we have not previouſly been made acquainted by the ſenſes; but when the mind has acquired ſuch ſenſual ideas, it can retain and compound them when the ſight, or hearing, or any other ſenſe by which they were originally communicated, is deſtroyed. Now, if the perceptive power and the perceptive organs were one and the ſame thing, the ideas of ſenſe being ſo intimately identified with the organs of ſenſe, could not ſurvive their deſtruction; and thus he who had loſt his ſight, could no longer have any viſible [viſual] ideas. But we know that thoſe who have corporeally loſt their ſight, do not mentally ceaſe to ſee; or, in other words, do not ceaſe to retain thoſe perceptions of viſible objects, which they were originally aſſiſted in acquiring by the faculty of viſion; and in dreams we all know that the perceptive faculty is often very active, when the organs of perception are in a ſtate of ſuſpenſion or temporary death. Hence it follows that we may perceive without organs of perception, and that the perceptive faculty is ſomething very different from the perceptive organs.

"The will, which puts the limbs in motion, muſt be ſomething very different from the limbs, which are put in motion, for the limbs are evidently only inſtruments of the will, as the will, which is the moving faculty, is as active after the deſtruction of the limb as it was before; for the will can apply an artificial limb to the ſame purpoſes as the natural; but this could not be effected if the faculty of motion reſided in the limb, rather than in the mind. But the power of willing, or the actual faculty of perception, ſeems no more to reſide in the organs of ſenſe, as in the eye, or ear, than in the ſpectacles or the trumpet which we often uſe to aſſiſt the operation of thoſe organs. And hence we infer that our organs of ſenſe, which ſome philoſophers make to conſtitute the perceptive faculty itſelf, and conſequently in which they ſuppoſe our perſonal identity to reſide, do not conſtitute ourſelves, and conſequently that they may be annihilated without the annihilation of our conſciouſneſs. The relation between us and our ſenſes is of the ſame kind, though more intimate and entire than that between us and other external objects; and the deſtruction of the one no more neceſſitates the deſtruction of our perſonality, than the deſtruction of the other. But if the perceptive faculty remain after the deſtruction of the perceptive organs; if the power of motion ſurvive the natural inſtruments of motion; if the will continue full of life and activity, when the material fibres on which it is to operate are periſhed or decayed, we have good reaſon to believe that the ſame power of perception ſurvives the ſhock of death; for, if we may loſe ſome

of our moſt material organs without its being impaired, is it not highly probable that when the whole corporeal frame is diſſolved, the percipient faculty will not be deſtroyed?" Vol. i. p. 141.

There is much more to the ſame effect, which we cannot allow ourſelves to tranſcribe. We are ſorry to find Mr. F. in this lecture ſtrongly diſpoſed to controvert the received doctrine of the reſurrection of the body. His reaſonings, however, are ſo cogent, for the diſtinct exiſtence of a ſpiritual and percipient principle, that we would wiſh the favourers of materialiſm to peruſe this part of his work.

We were much pleaſed with the following ſhort remark in the lecture on "the Gains and Pleaſures of Goodneſs."

"A man without religion, or who thinks not himſelf accountable in another life for his conduct in this, will regard no other reſtraint in his actions than what ſome preſent benefit or puniſhment may impoſe. We cannot, therefore, ſafely confide in him, over whoſe mind and heart the religious principle exerciſes no ſway. But a good man, who feareth God, and who conſiders every part of his behaviour in this life as conducive to his future happineſs, may be truſted without ſuſpicion, becauſe we may be ſure, that though he may be ſubject to the occaſional fluctuations of humour or paſſion, like other men, there will be more conſiſtency in his conduct; that in the great majority of inſtances, and, in all inſtances of importance, the religious principle will be the ſtay of his integrity, and the guide of his life." Vol. i. p. 465.

The following obſervations on the different conſequences of ſin to individuals and to whole nations, are very ſtriking, and certainly well worthy of our attention.

"Individual integrity naturally cauſes the individual to be reſpected by his neighbours, to engage their amity and their confidence; national integrity is likely to operate as beneficially among ſurrounding nations. Thus, the beſt citizens, that is, citizens of the beſt moral conduct, naturally prove the greateſt bleſſings to a nation. They are its brighteſt ornament and its ſureſt defence. And, as good individuals enjoy a greater degree of the divine favour than the wicked, ſo nations, in which virtue flouriſhes, enjoy a greater degree of it than thoſe in which it is deſpiſed. The practice of temperance, truth, juſtice, benevolence, and other virtues, is productive of proportionally as great benefits, when manifeſted on a large ſcale, as on a ſmall, when diſplayed by nations, as by individuals. And though the divine favour may not always be ſhewn to virtuous individuals in this life, in a retribution of temporal advantages; yet, to virtuous

tuous nations, it is always ſhewn; though virtuous individuals are not always proſperous, yet virtuous nations are never otherwiſe; though virtuous individuals often *ſuccumb* under misfortune, yet virtuous nations are never finally overcome. Individuals, fruſtrated in their exertions and their toils, may often be left to expect their reward in the harveſt of eternity; but nations, as nations, always reap according to what they ſow. In this world their union begins and ends; in the next, national diſtinctions are aboliſhed. This world therefore is, to nations, a place both of rewards and puniſhments. The moral government of God is ſo ordered, that this life is only probationary with reſpect to individuals, but it is final and concluſive with reſpect to nations. The virtues or the vices of individuals are left to receive an adequate recompenſe of pleaſure or of ſuffering, at the ſolemn hour of a judgment to come; but all hiſtory affords ample proof that nations have been elevated or depreſſed, have flouriſhed or decayed, in proportion to the virtues or the vices, the integrity or the corruption, of their citizens. Hence patriotiſm will be found to reſolve itſelf into virtue; and, indeed, every ſpecies of virtue is a ſpecies of patriotiſm.

"The fate of Sodom, as it is recorded in the Bible, may be produced as an appoſite inſtance to ſhew that a certain number of virtuous men, or, in other words, a certain quantity of virtue, of temperance, chaſtity, truth, juſtice, charity, and other moral qualities, may avert the deſtruction of a ſtate. "If," ſaid the Lord, "there be fifty righteous men within the city, I will not deſtroy it for the fifty's ſake." Though, in all national calamities, the innocent muſt, in moſt caſes, ſuffer with the guilty, yet the entire ſubverſion of nations, will be found never to take place till the public depravity is very great, very prevalent, and incapable of being checked or eradicated by the example or the remonſtrances of the few righteous men, who are left. When nations are ſo ſunk in ſin, that, comparatively, only a handful of good men remain among them to utter their voice and proclaim their teſtimony againſt the general iniquity, then let them beware, for their deſtruction draweth nigh. The political body, like the natural, may endure a certain portion of diſeaſe, but there is a line drawn, there are bounds ſet by the inviſible hand of the moſt High, which it cannot paſs without its utter diſſolution. Hence we ſee clearly, that the chances of national ruin increaſe in proportion as vices multiply; that conſequently every wicked man, who turneth away from his wickedneſs to do that which is lawful and right, merits the applauſe of patriotiſm; as his conduct tends to remove a certain portion of national calamity and ſuffering. If a certain quantity of virtue would have preſerved Sodom from deſtruction, every man who endeavoured to increaſe the ſtock by the dereliction of his ſins, truly deſerved the name of patriot, of friend to his fellow-citizens and country. He,

who goes ſomeway towards reſtoring a natural body to health, by removing a certain portion of its phyſical infirmities, aſſiſts in prolonging the life of the individual; ſo he, who is at all inſtrumental in removing the moral corruptions of the ſtate, either by his own conduct, by the authority of his example, or the force of his perſuaſions, contributes to increaſe the happineſs of his country, to eſtabliſh its ſecurity, and to delay the period of its deſtruction. In ſhort, the more we revolve in our minds the fortunes of nations, as they are recorded in hiſtory, and the more we reflect on the moral order of the world, the more we ſhall be convinced that the repreſſion of moral evil and the increaſe of moral good, afford the beſt protection againſt the fall of empires; and, that good men, of whatever ſect or party they may be, are the beſt patriots, in every clime, and under every government." Vol. ii. p. 167.

There are many excellent and ſome original remarks in the lecture on Compaſſion: we cannot indeed paſs by the following animated paſſage, ſo applicable to the falſe principles of the day.

" If the maxim were to be generally prevalent, that men in their conduct ſhould be governed ſolely by their reaſon, and diſcard the uſe, and reject the counſel of their affections, we might, perhaps, render our nature more metaphyſically wiſe, but it would, at the ſame time, become more practically barbarous. The heart of fleſh would be exchanged for a heart of ſtone. The miſeries of life, many as they are, would be increaſed tenfold in number and in ſize; in proportion as men advanced in intellect they would be retrograde in humanity; the young and the old, the ſick and the infirm, would have no ſtay; and thoſe who mourn would be left without a comforter. Reaſon was given us not to ſuperſede the uſe, but to prevent the abuſe of our affections; not to deſtroy their activity, but to regulate their operations. And it will, I believe, be found, that in the complex ſyſtem of the preſent life, no man is ſo truly virtuous as he, in whoſe conduct the rectitude of reaſon is mingled with the tenderneſs of love." Vol. ii. p. 187.

With no part of the work were we better pleaſed than with the Lectures on Slander and Detraction, thoſe vices of little minds, thoſe continual diſturbers of the peace and harmony of ſociety. With an extract from theſe Lectures we ſhall conclude our review of the work.

" As we are to be careful not to miſrepreſent the actions of others, ſo we ought, with equal ſolicitude, to avoid any miſrepreſentations of their words. For verbal miſrepreſentations, particularly in judicial proceedings, may be productive of the greateſt injury,

injury, and are indicative of radical malevolence. Words, in themſelves, and taken in their inſulated ſtate, are capable of diverſe meanings; and he who reports any impreſſions without noticing what went before, or what followed after, may eaſily pervert the moſt harmleſs into the moſt criminal expreſſions; or cauſe the fouleſt inferences to be drawn from the moſt innocent diſcourſe. What confuſion and inquietude in ſociety, what ſuſpenſions of confidence, what interruptions of good neighbourhood, what bitterneſs and animoſity, are occaſioned by verbal miſrepreſentations!!!—How often has the fondeſt love been thus blighted, and the warmeſt friendſhip turned cold!!!—The perverſe conſtruction, the imperfect repetition, or the mutilated ſtatement of what others have ſaid, is one of the common expedients which the artful and the treacherous know ſo well how to employ, to ſerve their own ſiniſter ends, to promote their own intereſted views, and to produce endleſs feuds, inextinguiſhable jealouſies, and irreconcileable animoſities. As the words of men may thus be miſrepreſented to ſerve the moſt miſchievous purpoſes, it earneſtly behoves us, if we wiſh not to incur the guilt of ſlander, on all occaſions when we repeat the diſcourſe of others, to adhere as cloſely as poſſible to the words, and never wilfully to deviate from the ſenſe. We are not always to underſtand the diſcourſe of others in its literal acceptation, for ſpeech abounds with gratuitous hypotheſes, conditional aſſumptions, ironical ambiguities, rhetorical flouriſhes, and metaphorical exaggerations. We are, therefore, to beware of ſtating that to have been deſigned as a poſitive declaration, which was intended only as a caſual ſuppoſition; we are not to repreſent that as a literal affirmation, which was meant only as an incidental illuſtration, or a figurative ornament; for it is poſſible in this way to render an exact copy of the words, and yet a malicious perverſion of the ſenſe. But, when we report what others have ſaid, and particularly when the intereſt of the individual is in the leaſt degree concerned in the fidelity of the repreſentation, we are not only to repeat the expreſſions that were uſed, but the ſenſe in which they were at the time deſigned to bear, and which was evident either from the context of the diſcourſe, or from the manner of the ſpeaker." Vol. ii. p. 324.

We ſhall here take our leave of Mr. Fellowes. We have read much of his work with real pleaſure, and the whole with the greateſt diſpoſition to be pleaſed; and as he deprecates all controverſy, we have foreborne inſiſting upon ſuch objections as occurred to us. He will himſelf know the nature of thoſe objections, and they will be eaſily conjectured by many of our readers. The title he has choſen for his book, compels us to renew in general terms our proteſtations againſt his theological opinions; but ſo much of his

preſent publication muſt needs be ſerviceable to the cauſe of virtue and morality, that we can only lament, that we cannot give to it, as *a Body of Theology*, our unqualified approbation.

ART. V. *An Elementary Courſe of the Sciences and Philoſophy: contained in a Series of Lectures delivered by the Author to his own Pupils, upon the principal Branches of elementary Mathematics, Mechanics, Aſtronomy, and Coſmography. By J. B. Florian-Jolly, A.M. Mathematics, Vol. I. containing Arithmetic, and the Elements of general Calculation.* 8vo. 343 pp. The ſecond Vol. 306 pp. Stockdale. 1806.

FROM the title it appears, that this author does not reckon philoſophy among the ſciences. Perhaps he may condeſcend to ſtate his reaſons when he comes to treat of philoſophy.

In a ſhort preface, which follows the title page, Mr. F. briefly informs his readers of the motives which induced him to form the plan of ſcientific education, which he now offers to the public, ſtating the method which he purſued in the courſe of his own education, and the natural application of the ſame to the inſtruction of others. To this he ſubjoins a few obſervations relative to the diſpoſition of the materials in this firſt volume, and among other remarks, he confidently ſays,

"Let not, however, this firſt part of a courſe of the ſciences be confounded with the ordinary treatiſes of arithmetic which are commonly uſed in ſchools; where the rules are given like *the receipts in the Houſekeeper's Aſſiſtant*, without having one principle explained on which they are founded. Here the operations are founded upon reaſoning; and like algebra, deduced from an analyſis of their quantities, and an examination of the elements which compoſe them. I have been anxious, meantime, to ſimplify the methods of operation, and to reduce their number as far as poſſible."

The laſt paragraph of the preface contains a glaring inſtance of the want of proper arithmetical knowledge; but we ſhall have occaſion to notice it hereafter in the courſe of our examination.

Next

Next to the preface comes the table of contents, wherein the principal titles of the thirteen lectures that are contained in this firſt volume, together with their particular articles, are ſtated. It likewiſe contains a liſt of the moſt remarkable particulars of the introduction. The principal titles of the lectures are, lecture I. Numeration, Addition, and ſubtraction of Integers; II. Multiplication and Diviſion of Integers; III. On Decimals; IV. On Vulgar Fractions and their Reduction; V. On Fractions and Integers mixed with Fractions; VI. On compound Numbers, their Reductions, Addition and Subtraction; VII. Multiplication and Diviſion of compound Numbers; VIII. Solution of Queſtions, Rules of Three Direct and Inverſe; IX. Compound Rule of Three, and other Rules founded upon Proportions; X. Extraction of the Roots; XI. Contracted Methods in the Calculation of Decimals and the Extraction of the Roots; XII. Of Proportions and Progreſſions; XIII. On Logarithms.

This work may be conſidered as conſiſting of two ſubjects; the ſtatement of a methodical plan of ſcientific education, and the explanation of the ſciences themſelves; which in fact are the materials neceſſary for the accompliſhment of the propoſed plan of education. The plan, and the reaſons for its adoption, are ſtated in a long introduction, which runs through forty-eight pages, and is preceded by a half ſheet table, entitled *Syſtem of human knowledge, from the conſideration of man in his various relations*, 1. *to natural beings; 2. to himſelf; and* 3. *to other men.* Under theſe three heads are placed the names of all the different branches of knowledge, ſuch as mathematics, mechanics, phyſics, chemiſtry, anatomy, muſic, dancing, hiſtory, geography, botany, aſtronomy, &c. according as they ſeem more intimately to belong to any one of thoſe three principal heads. And at the bottom of the table thoſe three relations are ſaid to be the ſubjects of three queſtions which may be naturally aſked by a human being; viz. *Where am I?—Who am I?*—and *What am I here for?* In the introduction this author obſerves that,

"From the long period of our infancy, from the ſlow developement of our faculties, we are accuſtomed to enjoyment without reflexion; but if it were poſſible, that at the firſt moment of our exiſtence we were immediately poſſeſſed of organs capable of receiving true and exact ſenſations, and of ſufficient experience to form right judgments upon them, ſtruck with the magnificent ſpectacle of the univerſe, our firſt exclamation on opening our

eyes to light would be, where am I? the next would be, who am I? and the third, what am I here for?"

This author then propoſes to anſwer thoſe queſtions by the ſucceſſive explanation of all the ſciences and the arts that are mentioned in the table; of which he means to treat in ſucceſſive volumes; the preſent two volumes containing only the rudiments of arithmetic, geometry, and plane trigonometry. He endeavours to ſhow the uſe of the various ſciences, by obſerving how they are demanded by our wants and by our natural curioſity. He briefly defines thoſe ſciences, and endeavours to methodize their mutual connexion and their extent; in this, however, he is far from being clear or preciſe. He ſays, for inſtance, "Thus the general attributes we remark in every being, are quantity, extenſion, and motion." But this is by no means true or general. We remark their colour, their form, tranſparency, opacity, ſolidity, &c. as ſoon, or rather ſooner, than the three abovementioned properties. We alſo notice various other things to which the abovementioned three properties can by no means be applied; ſuch as heat, cold, light, &c. The following extract is a further ſpecimen of the imperfection or inſufficiency of his definitions.

"The knowledge," he ſays, "of quantity, and of the modifications of which it is ſuſceptible, is the key of all other knowledge. It is by the aſſiſtance of its combinations that we arrive at an exact acquaintance with our ſeveral relations to phyſical beings; and it is by that certain judgment which it enables us to make, that we determine their application to our own wants. This ought, then, on all accounts, to conſtitute the primary object of our ſtudies, and to obtain the firſt place in the claſſification of our knowledge.

"This ſcience, under the generical name of calculation, contains, firſt, arithmetic, which has for its object *quantity*, of which the value is expreſſed by numbers that are invariable and decided; ſecondly, algebra, which treats of *quantity* expreſſed by letters whoſe value is arbitrary.

"The extenſion of bodies is aſcertained by the numbers of determinate parts which they contain, and with the aſſiſtance of calculation. The ſcience which teaches how to meaſure is called geometry, and is divided;

"Firſt, into *elementary geometry*, which comprehends alſo *rectilineal* and *ſpherical trigonometry*.

"Secondly, into *tranſcendant geometry*, which by the aid of algebra teaches to meaſure compound and irregular curves; and is preparatory to the calculation of thoſe complicated lines which ſeveral bodies deſcribe in their motion," Vol. I. Introd. P. iv.

The

The like inaccuracy may be obſerved in his definitions of moſt of the other ſciences which he notices in the courſe of the introduction. He then obſerves, that, "the ſame order muſt be attended to in adapting this ſyſtem of general knowledge to the inſtruction of youth." And farther on he ſays,

"It appears to me, therefore, that education might very properly conſiſt of three principal branches carried on at the ſame time—

"A courſe of religious inſtruction.

"A courſe of languages and belles-lettres.

"A courſe of general ſcience.

"Of theſe the ſecond has always been the eſtabliſhed object of purſuit in all ſchools and ſeminaries, and I ſincerely hope that the firſt is no leſs ſeriouſly attended to; but the third, as far as I have been able to make obſervations, does not as yet any where exiſt. Several ſciences are indeed frequently introduced into early education, but inſulated, unconnected, not founded upon, nor lending aſſiſtance to, one another. This is what I have attempted to remedy; I have endeavoured to form a regular plan in which the ſtudent may progreſſively riſe from the firſt elements of numeration to the moſt elevated truths of philoſophy, through a ſeries of obſervations upon nature, man, and ſociety, as, in the other courſe, he proceeds from the rudiments of grammar to the rules and ſublime beauties of eloquence and poetry. I have laid down this plan as much as poſſible in conformity to the natural order of human knowlege already explained, and with only the alterations rendered neceſſary by the obſervations juſt made upon the purpoſes of general education and the capacity of young minds. In ſhort, I have laboured to render this ſyſtem of inſtruction what every man and woman in the middle and ſuperior ranks of life, ought to be acquainted with before they enter the world, and ſuch as very young perſons of either ſex may go through in the courſe of ſix or eight years, devoting to it two or three hours a day."

Vol. I. Introd. P. xxii.

In the courſe of this introduction, ſeveral things are ſtrongly pointed out and recommended, which have been as ſtrongly pointed out and recommended by a great variety of other writers; ſuch, for inſtance, as the uſe of the mathematics both in the common affairs of life, and in the proſecution of other ſcientific ſtudies, the common advantages of a ſcientific education, and ſo forth, concluding with a lamentation on the general neglect of an early education.

If we now take a general view of this ſyſtem of ſcientific education, we may, in imitation of the ſyſtem itſelf, naturally be induced to aſk the three following queſtions; viz. is ſuch

a ſyſtem a juſt one?—is it likely to be adopted?—and if adopted, is it likely to prove uſeful?

Syſtems of this kind have often been formed and recommended to the public; but the arbitrary, unſettled, and inſignificant nature of ſuch plans, has always rendered them equally uſeleſs and unnoticed. The relations of man towards other things may be multiplied or diminiſhed at pleaſure, and ſo may his queſtions relative to himſelf and others; hence an endleſs variety of ſuch ſyſtems may be formed, which are perfectly uſeleſs in practice. With reſpect to the ſecond and third queſtions, a very ſlight examination of the effects of education at public and private ſchools, will eaſily ſhow how far ſuch a ſyſtem may be adopted, and if adopted, how far it may be expected to prove uſeful. At a private ſchool a young lady is generally taught writing, reading, French, Italian, needlework, and embroidery, dancing, muſic, the uſe of the globes, and aſtronomy, drawing, and perhaps two or three other things. A young gentleman is ſometimes taught a greater variety of ſubjects: yet when they come home at the age of ſixteen or ſeventeen, they will be found to have a few imperfect notions of ſome of thoſe ſubjects, and to know literally nothing of the reſt. At public ſchools where few ſubjects are taught, the young perſons are ſufficiently well grounded in thoſe ſubjects, and come out ready prepared for the ſtudy of any particular profeſſion. The faculties of man are limited, and the powers of the mind are weakened by the multiplicity of objects that are preſented to it.

Having thus far examined this author's general ſyſtem of ſcientific education, we may now proceed to make a few obſervations on the materials which are to form that education. Of thoſe materials or ſubjects, arithmetic is the only ſcience which occupies the 343 pages that follow the introduction in this firſt volume. In the examination of this ſubject, the firſt thing which attracts our attention is an egregious error in the numeration table, page ſix, wherein this author gives the name of *billions* to the thouſand, ten thouſand, and hundred thouſand of millions; ſo that the ſucceſſive names which he annexes to the digits of a number conſiſting of twelve figures, are units, tenths of units, hundred of of units, thouſands, tens of thouſands, hundred of thouſands, millions, tens of millions, hundreds of millions, billions, tens of billions, and hundreds of billions. He is ſo impreſſed with the propriety of his ſtatement, that he cenſures the Italian and French expreſſions, and makes ſome ſtrange obſerva-

obſervations relative to this very point in the laſt paragraph of the preface, which is as follows.

" In the numeration table, page 6, *billions* will be found placed immediately after *hundreds of millions*, notwithſtanding that ſome mathematicians pretend to underſtand by the word *a million of millions*. I do not comprehend on what foundation this opinion is built. It is a tolerable proof of the word's being *recently* borrowed from a foreign language that it is not to be found either in the Encyclopedia, in Johnſon's Dictionary, or the mathematical Dictionary of Stone. In French *billion* is rendered by *mille millions*, and *billione* in Italian by *mille millioni*: I have, therefore, reſerved to it the ſignification allotted it by thoſe who uſed it firſt, perſuaded that mathematicians ought, in all countries, to attach the ſame ideas to the ſame expreſſions. Moreover, the diviſion of numbers into parcels of three figures, each claſſed under different names, will render the reading them much clearer: it is eaſier to ſay *four billions* than *four thouſand millions*. But for theſe reaſons I had willingly ſubſcribed to the judgment of others, for the expreſſion of ſuch large quantities in numbers is ſo very rare, that the difference of name muſt be of little conſequence."

Immediately after the numeration table, this author proceeds to inculcate the neceſſity of attending to the proper diſpoſition of the figures of a number in addition, in multiplication, &c. and employs about three pages to ſhow that the decuple increaſe of value in the figures of a number, is preferable to a duodecimal, or a double, or any other increaſe; a uſeleſs diſquiſition, tending only to confuſe the mind of a young perſon. The addition and ſubtraction of integers are ſhown in the latter part of the ſame or firſt lecture, but we cannot ſay that they are explained with any peculiar ſuperiority of perſpicuity. At the end of this lecture there are twenty-three queries reſpecting the ſubject of the lecture, which ſerve to try whether the ſtudent has or has not properly underſtood that ſubject. The fourth query ſays, " Attempt the addition of the following numbers, in Roman characters, XVIII, CL, XCIV, DCCXLVI, IX; alſo the ſubtraction of CCXIV, from DCLII, &c." Yet this author has no where ſhown the meaning or value of the Roman numerical characters.

As a ſpecimen of the ſtyle, we ſhall tranſcribe that part of the firſt lecture which treats of addition.

" XIII. The addition of integers is ſo ſimple an operation, that I have little more to tell you upon that ſubject than what you have already been taught by practice: I will only make you remark that application of the principles of numeration hinted

at

at before, by which you begin with adding the firſt figures on the right of each number, and carry the *tens*, in the ſum of each column, to be added with the next column on the left. For inſtance, in performing the following additions:

47
532
19
6

Sum 604

" You find 24 as the ſum of the *units*; under that column you write only 4, and carry 2 to be added to the ſecond column, becauſe they are 2 *tens*, which, conſequently, belong to the ſecond place. Likewiſe in ſumming up this ſecond column it makes 10, which are of courſe 10 *tens*; but 10 *tens* are exactly 1 *hundred*, and nothing above; conſequently you have only 0 to ſet down under the column of the tens, and you carry 1 to be added with the other hundreds in the third column.

" You may now perceive that if you had begun your operation by adding the column on the left, inſtead of that on the right, you could not have known how many *hundreds* were to to be brought to it from the column of *tens*; nor how many *tens* were coming to the ſecond column from that of *units*. It is then, indiſpenſable to begin by adding the units, and to proceed on from the right to the left whenever the ſum of any of the columns exceeds 9; otherwiſe, if there be no *tens* to be carried to the next place, it would be of no conſequence which ſide of the numbers we begin to add firſt, as you may ſee in the following example:

To 317
Add 542

859

where it is perfectly indifferent whether you begin adding the hundreds 3 and 5, or the units 7 and 2.

" Theſe remarks are ſo obvious that I am afraid ſeveral among you will deem them trifling and uſeleſs: to ſome they may indeed be ſo, but I particularly wiſh you ſhould let nothing paſs unaccounted for; and although you may *feel* that the operation ſhould be performed in this manner, yet many of you might have been very much embarraſſed to *explain* the reaſon of it.

" XIV. Addition may be proved ſeveral ways; but that which appears the eaſieſt is to vary the adding, and to reckon the figures alternately from the top downwards, and then from the loweſt figure upwards: in this manner, if any miſtake had been

been committed in the firſt reckoning, it would moſt probably be found out by the ſecond." Vol. I. P. 10.

The above rather particular account of the firſt lecture, is intended to anſwer two purpoſes. It ſhows, in the firſt place, the author's mode of treating the ſubject of arithmetic; for all the other lectures are drawn on a ſimilar plan; and ſecondly, it will in a great meaſure illuſtrate the meaning of our general obſervations, which we ſhall now ſubjoin.

It appears then, that this author's ſtyle and manner of treating the ſubject, is far from being correct, regular, and and preciſe. A great deal of collateral matter, and ſuperfluous explanation, is introduced inſtead of more ſubſtantial information; the ſame particular ſubjects are ſometimes repeated in different lectures; the general diſpoſition of the materials does not ſeem to be the fitteſt for the inſtruction of youth; and the whole ſeems to have been extended to a greater length than in the proportion of the information it contains. The number and variety of treatiſes on arithmetic, now extant, is really immenſe; and the ſubject has been handled in all the poſſible varieties of order, perſpicuity, ſize, and ſimplicity, from the quarto treatiſe of the learned Malcolm, to the diminutive ſize in Jones's *Synopſis Palmariorum Matheſeos*.—Mr. Florian-Jolly might, with more propriety, have adopted one of the abovementioned numerous treatiſes for the inſtruction of himſelf and his pupils, than have employed his time in writing his lectures on arithmetic.

The ſecond volume contains the elements of geometry, and of plane trigonometry, with twenty-three plates of diagrams for the illuſtration of thoſe ſubjects, which are explained in ſixteen lectures; viz. fourteen for the elements of geometry, and two for the plane trigonometry. The principal titles of the lectures are, lecture I. Advantages to be derived from the ſtudy of Geometry; II. On Angles; III. Of perpendicular and parallel Lines; IV. Of ſtraight Lines and Angles conſidered in the Circle; V. Of Triangles; VI. Of triangular and quadrilateral Figures; VII. Of Polygons; VIII. On the Meaſure of the Circle; IX. On the proportionality of Figures; X. Problem on proportional Lines and Figures; XI. Practical Problems on the proportionality of Figures; XII. Of the Planes and Lines by which Solids are generated; XIII. On the ſuperficial Areas of Solids; XIV. On the Meaſurement of the Solidity of Bodies; Diſquiſitions upon the ancient and modern Method of demonſtrating the Properties of Solids; XV. On rectilinear

tilinear Trigonometry; XVI. On right-angled and oblique triangles.

During a period of ſeveral centuries, Euclid's Elements of Geometry have been moſt deſervedly admired, and profitably ſtudied. Numerous attempts have been made with a view of improving thoſe Elements, either by curtailing, or enlarging, by new arrangements, and by the admixture of arithmetic and algebra; but conſtant experience has fully eſtabliſhed the ſuperiority of the old model, and has gradually conſigned to oblivion all the ſubſequent attempts. One of thoſe attempts is the work which now lies before us; and juſtice obliges us to add, that it is not one of the moſt promiſing and ſucceſsful. In a volume of 306 pages, (which is equal in ſize to a uſeful edition of Euclid's Elements, together with a treatiſe on plane and ſpherical trigonometry,) this author has compriſed not a vaſt number of geometrical propoſitions, and an eſſay on plane trigonometry only. His ſtyle is peculiar, often verboſe, intricate, and perplexed. The definitions, and the axioms, (of which axioms however, he only mentions three or four,) the propoſitions and their corollaries, are ſo irregularly intermixed, as to render it extremely difficult to find out any one of them; for there is no diſtinction obſerved, either by title or numeration. Some of the paragraphs are numbered, others are not; ſometimes the Roman numbers are annexed to thoſe which contain propoſitions, and at other times to thoſe which contain definitions. The ſolutions of ſome problems are quite mechanical; thoſe of others are geometrical, but they are ſeldom ſtated in the true and preciſe geometrical ſtyle. The practical application of ſeveral problems is generally ſubjoined, and is illuſtrated by references to the diagrams.

After a careful peruſal of the whole volume, we have not been able to diſcover the reaſons which induced this author to compile his elements of geometry. If he meant to compriſe the ſubject in a ſmaller compaſs than Euclid's, he has undoubtedly failed. If his object was to render the ſubject clearer or more regular, his miſtake is greater ſtill. And if he imagines that any deviation from the beauty, the regularity, and the preciſion of Euclid's Elements, is ſufficiently compenſated by his practical applications, we muſt acknowledge ourſelves to be quite of the contrary opinion.

In ſupport of our general remarks, we might bring forward almoſt every part of the work; but for the ſatisfaction

of

of our readers we ſhall only tranſcribe a few of the numerous objectionable paſſages.

"A curve line differs from the preceding one (viz. a ſtraight one) in every reſpect: *it is that which deviates from the ſtraight direction infinitely little at every point of its length.*"

Vol. II. p. 8.

"In the elementary part of this ſcience, we confine ourſelves to that regular and uniform curve which forms the circumference of a circle, *fig.* 11. Its meaſure is evidently eaſier to obtain than that of the other curves, becauſe it is produced by one ſingle and conſtantly-uniform deviation from the ſtraight direction; while the other curves are generally the reſult of motions variouſly combined." Vol. II. p. 9.

"The ſecant, as may be ſeen in the figure, touches always the circumference of the circle in two points; but a line which touches the circumference in one point only, is called a tangent."

The definition of a trapezium is given in the ſixth lecture, and in the following words:

"When two ſides only of a quadrangle are parallel, and its four angles are equal, it is then called a *trapezium*."

"And when the four angles are unequal, and none of the ſides parallel, the figure forms an *irregular quadrangle*."

The ſeventh lecture, on polygons, commences with the following words:

"All plane figures incloſed by more than four ſides, are called *polygons*: they are termed *regular polygons* when the ſides, and conſequently the angles, are all equal."

We cannot conceive why all the angles muſt neceſſarily be equal when the ſides are equal.

In this lecture Mr. F. mentions, that the circumference of a circle is divided into 360°, and that if this number be divided by the number of the ſides of a polygon to be inſcribed in a circle, the quotient will expreſs the angle which each ſide of that polygon will ſubtend at the centre of the circle.

"Upon theſe principles," *he ſays*, "the circumference of a circle may be eaſily divided into any required nnmber of equal parts; and conſequently, any required polygon may be inſcribed to that circle by means of a *protractor*."

In the ſequel, however, he gives ſome geometrical methods of drawing polygons, and he demonſtrates ſome of thoſe methods in the ſame lecture, but he demonſtrates the method of deſcribing the pentagon and the decagon in the tenth

tenth lecture. Whoever is acquainted with the beautiful, concise, and determinate demonstrations of Euclyd's fourth book, which treats of polygons, will be both tired and disgusted by the long, circuitous, and perplexed demonstrations of the methods of describing the pentagon and decagon, as given in the abovementioned tenth lecture.

The last specimen we shall subjoin, is taken from the twelfth lecture, where this author shows how to raise a perpendicular on a plane. For this purpose he directs to make a rectangular parallelogram out of card paper, then to bend it through the middle, and thus to lay it upon the plane with its angular part straight up, and that angular part is the perpendicular.

"This illustration," he says, "suggests a mechanical method for raising a perpendicular upon a plane at a given point; nothing more being required for that purpose than to place the point E of the folded rectangle, upon the given point in the plane, and E F (viz. the angular edge of that rectangle) will be the perpendicular required."

And in a note he says,

"This mode of illustrating a proposition may be rejected by those who would confine themselves to pure geometrical demonstrations; yet I should think it may very properly be used in this part of geometry, because the elementary facts belonging to solid bodies are more the province of immediate perception through the senses, than of speculative conception. I am also inclined to think, that the true geometrical spirit consists rather in observing and selecting those simple facts in nature, by whose combinations important truths may be discovered or ascertained; and in deducing those truths from successive and gradual combinations of the facts, than in wasting time and arguments to prove the existence of those facts, when nature presents them to us, and we need only open our eyes to see them."

Vol. II. P. 202.

It is hardly necessary to add, that we cannot by any means give a strong recommendation to these volumes.

ART. VI. *A Treatise of the Law relative to Contracts and Agreements not under Seal; with Cases and Decisions thereon, in the Action of Assumpsit. In Four Parts. By Samuel Comyn,*

Comyn, Esq. of the Middle Temple, Barrister at Law. 2 Vols. Royal 8vo. 1l. 11s. 6d. Butterworth. 1807.

IT is always to be considered as a great service rendered to the practisers of the law, and to the public at large, where men well qualified for the task, correct and arrange their learning on particular subjects with method and precision. If their publications contain nothing new, they are, at least eminently useful, as they bring together the knowledge scattered through an almost infinite number of volumes of statutes, reports and treatises. A still greater share of praise is due to those who familiarize and simplify that which was abstruse and complex; elucidate that which they found obscure, and by judicious explanation, and a sagacious reference to first principles, reconcile decisions, which at first sight appear repugnant, and show consistency and uniformity in a whole system.

Mr. Comyn, the author of the volumes before us, is intitled to be ranked among writers of the latter description. His book is calculated, not only to be of the highest utility to the members of his own profession, but to the public at large. Contracts not under seal form so large a portion of every man's daily transactions, that it is important to have at hand a clear, well arranged, and intelligible work, which may show the danger of rash and misjudged dealings, point out the right course to be pursued, and demonstrate the evils which may result from negligence, or from misplaced confidence.

The work is divided into four parts, and the whole is arranged, as appears by the Table of Contents, in the following order:

Volume the First. Part I. Of the Nature and Requisites of a Contract and Agreement by Parol. Chap. I. Of the Nature of a Contract and Agreement by Parol; and of express and implied Contracts and Promises. Chap. II. Of the Consideration necessary to support a Contract or Agreement. Chap. III. Of illegal Contracts. Chap. IV. Of the Statute of Frauds and Perjuries upon Contracts and Agreements. Chap. V. Of the stamping of Contracts, Agreements, Bills, Notes, &c. Part the Second. Of the Parties to a Contract, and their Representatives, &c. Chap. I. Of Contracts with Infants. Chap. II. Of Contracts with Married Women; and of the Husband's Liability to Contracts made by the Wife before and after Marriage. Chap. III. Of Contracts with Master and Servant. Chap. IV. Of Principal, Factor, and Agent. Chap. V. Of Contracts

Contracts by Agents of Government, &c. Chap. VI. Of Contracts by Partners. Chap. VII. Of Owners, Maſters, and Seamen of Merchant Ships. Chap. VIII. Of Contracts and Agreements with Pariſh Officers. Chap. IX. Of Truſtees. Chap. X. Of Bankrupts and their Aſſignees. Chap. XI. Of Executors and Adminiſtrators. Volume the Second. Part. III. Of particular Contracts and Agreements with Reference to the Action of Aſſumpſit. Chap. I. Of Money had and received. Chap. II. Of Money lent and advanced. Chap. III. Of money paid. Chap. IV. Of Money due upon an Account ſtated. Chap. V. Of Intereſt. Chap. VI. Of Contracts for the Sale of Goods. Chap. VII. Of Contracts to accept or transfer Stock. Chap. VIII. Of Contracts of Warranty upon Sales. Chap. IX. Of the Bailment of Goods with Carriers, Wharfingers, Warehouſemen, &c. Chap. X. Of Contracts to deliver up Securities. Chap. XI. Of Contracts for Neceſſaries. Chap. XII. Of Contracts for Services and Works. Chap. XIII. Of Contracts to marry; and to pay Money in Conſideration of Marriage. Chap. XIV. Of Agreements to pay Money in Conſideration of Forbearance, or of diſcharging or proving a Debt. Chap. XV. Of Agreements for the Relinquiſhment, or Sale of Offices, &c. Chap. XVI. Of Agreements in Reſtraint of Trade. Chap. XVII. Of Agreements not to take Advantage of a Communication of the Particulars of a new Invention. Chap. XVIII. Of Wagers. Chap. XIX. Of Bonds made in Scotland (not under Seal). Chap. XX. Of Contracts for Uſe and Occupation of Houſes, &c. Chap. XXI. Of Contracts to take and to repair Houſes, &c. Chap. XXII. Of Tithes, bargained and ſold; and of Agreements for a Compoſition in lieu of Tithes. Part IV. Of the Conſtruction of Contracts, and of the Action of Aſſumpſit. Chap. I. Of the Conſtruction of Contracts and Agreements. Chap. II. Of Agreements with a Penalty or ſtipulated Damages. Chap. III. Of the Actions of Aſſumpſit.

The two volumes were publiſhed ſeparately, but united, they form a very complete and uſeful body of knowledge, and the reference to the different parts is facilitated by a copious and well arranged index.

The following paſſages are ſelected as proofs of the utility of the work, and ſpecimens of the manner in which information is given on topics of daily occurrence.

In Part II. Chap. II. Sect. 5. Of Contracts for Neceſſaries provided for a married Woman is the following paſſage:

"The husband, during coverture, is not only liable to the debts of his wife before marriage, but is also obliged to maintain his wife, and find her with necessaries, as meat, drink, clothes, &c. suitable to his estate and condition in life. And though the wife has no power to bind her husband by any contract of hers, even for necessaries, without his assent express or implied; yet it is settled, that whilst she cohabits with her husband, he shall be chargeable for all contracts made by her for necessaries; and his assent thereto shall be presumed on account of the cohabitation, unless the contrary appear. Such contracts, however, are considered in law as the contracts of the husband, and he alone is chargeable.

"So, where the husband leaves his wife, or refuses to permit her to live with him; or if he treat her so ill as to oblige her to depart from his dwelling; in either of these cases, the law makes the husband liable to her contracts for necessaries."

"Thus in the case of Bolton *v.* Prentice *, which was an action of *assumpsit* for goods sold and delivered to the defendant's wife: the case appeared to be, that the defendant and his wife had formerly lodged at the plaintiff's house, and the plaintiff furnished her with goods, and the defendant finding the plaintiff had helped her to pawn her watch, and suspecting he confederated with her, left the lodgings, after paying the plaintiff his bill, and forbidding him ever trusting her again. After this, the defendant and his wife cohabited together for a year, when, without any cause appearing, he left her, locked up her clothes, and upon her finding him out, refused to admit her, and struck her; and declared he would not maintain her, or pay any body that did. In this distress she borrowed clothes of her friends, and applied to the plaintiff, who furnished her with necessaries according to the defendant's degree, which the defendant refusing to pay for, this action was brought; and, upon trial, the jury found for the plaintiff. Upon motion for a new trial, the Court held that the verdict was right; for whilst they were at the plaintiff's, there was a particular reason for the particular prohibition; yet the causeless turning her away destitute afterwards, gave her the general credit again; and if a husband should be allowed, under the notion of a particular prohibition, to destroy her obtaining credit in one place, he may in the same manner prevent it with all people she is acquainted with. He appears to be a wrong doer, and therefore has no right to prohibit any body."

In treating of contracts with master and servant, Part II. Chap. III. S. 1, the law is thus stated:

---

* 2 Stra. 1214.

"In general, a maſter is liable for acts done by his ſervant in the exerciſe of his official employment. And the reaſon of this liability is ſaid to ariſe from the relation ſubſiſting between maſter and ſervant; for as in ſtrictneſs, every one ought to tranſact his own affairs, and it is by the favour and indulgence of the law that he can delegate the power of acting for him to another; it is highly reaſonable that he ſhould anſwer for ſuch ſubſtitute; and that his acts ſhould be deemed the acts of the principal. Therefore, where a bailiff or ſervant hath authority from his maſter, to buy or ſell goods, &c. for him, he ſhall be anſwerable for the contract made by his bailiff or ſervant, relating to the ſale of them.

"So, where a ſervant uſually buys for the maſter upon credit, and the ſervant buys ſome things without the maſter's order, yet if the trader truſted the maſter, he ſhall be chargeable.

"So in Sir *Robert Wayland's* caſe *, where it was proved, that he uſed to give his ſervant money, every Saturday, to defray the charges of the foregoing week, the ſervant kept the money, yet per *Holt*, Chief Juſtice "The maſter is chargeable, for the maſter at his peril ought to take care what ſervant he employs, and it is more reaſonable that he ſhould ſuffer for the cheats of his ſervant than ſtrangers and tradeſmen."

"So in the caſe of *Hagard* v. *Treadwell* †, where the defendant, who was a conſiderable dealer in iron, and known to the plaintiff as ſuch, though they had never dealt together before, ſent a waterman to the plaintiff for iron on truſt, and paid for it afterwards. He ſent the ſame waterman a ſecond time with ready money, who received the goods, but did not pay for them. It was ruled, that the ſending the waterman upon truſt the firſt time, and paying for the goods, was giving him credit, ſo as to charge the defendant upon the ſecond contract."

In Vol. II. Part III. Chap. VIII. p. 274, on the ſubject of Warranty upon Sales, the following general rules are laid down:

"The words of a warranty ſhall have a reaſonable conſtruction, as if a man take ſheep to depaſture, and warrant that he will keep them ſound in his land, that ſhall be intended that his paſture ſhall not infect them; but an action does not lie if they were unſound at the time of the warranty. If a perſon ſells a horſe, affirming it to have been his from a colt, when it was not, an action lies for this deceit.

"So if a man ſell unto another a horſe, and warrant it to be ſound and good, &c. if the horſe be lame or diſeaſed that he can-

* 3 Salk. 234. † 1 Stra. 506.

not

not work, the buyer ſhall have an action upon the caſe againſt the ſeller.

"But it is ſaid, that unleſs the ſeller expreſsly warrant the horſe to be ſound, no action will lie: for if he ſell it without ſuch warranty, it is at the buyer's peril, and his eyes ought to be his judges in that caſe.

"So a general warranty will not extend to guard againſt defects that are plainly and obviouſly the object of one's ſenſes; as if a horſe be warranted perfect, and wants either a tail or an ear, unleſs the buyer in this caſe be blind. But if cloth is warranted to be of ſuch a length, when it is not, there an action on the caſe lies for damages; for that cannot be diſcerned by ſight, but only by a collateral proof, the meaſuring of it. Alſo, if a horſe is warranted ſound, and he wants the ſight of an eye, though this ſeems to be the object of one's ſenſes, yet, as the diſcernment of ſuch defects is frequently a matter of ſkill, it hath been held, that an action on the caſe lieth to recover damages for this impoſition.

"Thus, in the caſe of *Butterfield* v. *Burrough* *, the plaintiff declared that the defendant ſold him a horſe ſuch a day, and at ſuch a place, and then and there warranted the ſaid horſe to be ſound, wind and limb; whereupon he paid his money, and avers the horſe had but one eye, &c. The defendant pleaded *non warrantizavit*, upon which, there was a verdict for the plaintiff: but in arreſt of judgment it was objected, firſt, that the want of an eye was a viſible thing; whereas the warranty extends only to ſecret infirmities. To this, however, it was anſwered, and reſolved by the Court, that this might be ſo, and muſt be intended to be ſo, ſince the Jury had found the defendant did warrant. The ſecond objection was, that the warranty as there ſet forth, might be at a time after the ſale; whereas it ought to be part of the very contract; and therefore it is always alleged *warrantizando vendidit. Sed non allocatur*; for the payment was afterwards, and it was that which completed the bargain, which would have been imperfect without it.

"So, if A ſells a horſe to B, and warrants him to be ſound wind and limb, and clean of legs, whereas he well knows that he is ſhoulder-pitched, and has ſplints upon his legs, an action lies againſt him upon this warranty; for theſe imperfections are not ſubject to the view of an unſkilful perſon.

"But a warranty that a horſe is ſound, is not falſified by its labouring under a temporary injury happening from an accident."

In further recommendation of this work, it may be proper to add, that the name of the author confers on its

* 1 Salk. 211.

contents the ſtamp of authenticity. Mr. Comyn, if we are rightly informed, has laboured diligently through the preparatory ſteps of legal education, and is juſtly ranked among the moſt eminent ſpecial pleaders. His preſent publication ſhows that his whole mind has not been devoted to the conſideration of technical forms alone, but that he has embraced the ſyſtem, and inveſtigated the ſpirit of the law.

ART. VII. *Conſiderations on the Cauſes, Objects, and Conſequences of the Preſent War, and on the Expediency or the Danger of Peace. By William Roſcoe, Eſq. The fifth Edition.* 8vo. 135 pp. 2s. 6d. Cadell and Davies. 1808.

THE reputation acquired by Mr. Roſcoe as an Hiſtorian and a Poet, very naturally excited curioſity, on his firſt appearance as a political writer. To this curioſity alone we muſt aſcribe the extenſive circulation of the work before us; ſince were the ſentiments contained in it unobjectionable, yet even as a literary production, it is far from ſupporting the name which the author's former writings has obtained.

The very Advertiſement to this Pamphet ſhows the temper and ſpirit in which it is conceived. Profeſſing to ſlur over the character, deſigns and meaſures of our enemy (circumſtances by no means irrelevant to the principal points diſcuſſed) it ſtigmatizes in the outſet, thoſe who may not be quite ſo partial to that enemy, or who, as Mr Roſcoe terms it, "abuſe the deſpotiſm of France. They are repreſented as perſons uniformly hoſtile to the cauſe of rational liberty, and the conſtitutional rights of the ſubject in this country." Who are the perſons thus deſcribed, the general tenor of this Pamphlet enables us to gueſs. They are thoſe whoſe abhorrence of revolutionary principles, and whoſe attachment to our conſtitutional Monarchy, have drawn upon them the hatred of a certain claſs of writers: they are thoſe, who, in the early ſtages of Jacobiniſm, not only deprecated its immediate horrors, but foreſaw its ultimate tendency. To us, however, it appears by no means inconſiſtent that the former oppoſers of anarchy ſhould now be the foes of deſpotiſm. We ſhall not purſue the author through all his arguments in this work, which appears to us to contain little elſe than declamation, miſrepreſentation, and ſophiſtry. Its principal object, beſides condemning all the meaſures by which the revolutionary torrent

has

has been reſiſted, is to produce a conviction in the public mind that almoſt any peace with Buonaparte is deſirable, and that a ſecure peace may eaſily be obtained. We certainly on both theſe points, differ *toto cælo* from this writer. If however he had argued them with ſome candour and moderation, this opinion, however miſchievous, would not have incurred from us a very ſevere cenſure. Truth compels us to ſay, that the caſe is widely different. In enthuſiaſtic admiration of revolutionary principles, in partiality (we had almoſt ſaid attachment) to the cauſe of our enemy, in calumnious miſrepreſentation of the motions and conduct of our own government, Mr. Roſcoe can hardly be ſaid to yield to the moſt furious zealots of Jacobiniſm. We will give ſome ſpecimens; by which the reader may judge of the doctrines and tendency of this work.

After a few general obſervations on the war which ſucceeded the French Revolution, ſuch as have been often urged, and in our opinion, as often refuted, the author proceeds to acquaint us with the cauſes which occaſioned the rupture of the treaty of Amiens. Theſe cauſes were, it ſeems, the intereſted clamours of certain French emigrants, of certain "journaliſts and hireling writers," and of various perſons who enjoyed offices, penſions, or contracts, the emoluments of which aroſe from, or were increaſed by the war! Such individuals as theſe, Mr. Roſcoe gravely tells us, could excite clamours that "appeared like the public voice," could overpower the good ſenſe and ſound judgment of the nation; and, while Buonaparte (good man!) was quietly cultivating the arts of peace, was reducing his military force, and neither annexed new territories to France, nor oppreſſed free and unoffending nations; neither preſcribed the commerce, nor inſulted the government of Britain; in ſhort, while there was ſcarcely a cauſe for diſſatisfaction, much leſs a pretext for war, ſuch perſons as theſe could produce a total change in the public mind, and could perſuade the very miniſter who made the peace violently and unjuſtly to break it!!! Is it not enough to ſtate this doctrine in order to evince its abſurdity? The public preſs, on that occaſion (as was juſtly ſaid in anſwer to this very pamphlet) did not lead but follow the public opinion. But how long has the influence of that preſs been complained of by a certain claſs of writers? While it expoſed the errors or condemned the meaſures of eſtabliſhed governments, while it unceaſingly vilified the powers allied to Great Britain, we heard no reprehenſion of this licence from Mr. Roſcoe, or any other of the oppoſers of government. But when juſtly arouſed by his

crimes and cruelties, by his aggreſſions on the freedom of independent ſtates, his machinations, and his inſults on Britain, our journals, in unifon with the general feeling, began to uſe the ſame freedom with the "Child and Champion of Jacobiniſm," as ſoon as the "the galled jade began to wince," a counter clamour was immediately excited, and we heared for the firſt time of the licentiouſneſs of Britiſh journaliſts; although that licence was known to have been diſcouraged (ſo far as the law would permit) by the Britiſh government.

So far are we from coinciding with Mr. Roſcoe that the diſagreements at that period did not ariſe from any ſubſtantial cauſe, that it appears to us manifeſt that any one of the cauſes alledged by us (unleſs completely removed) muſt have led any ſpirited and independent nation to a renewal of the war.

The conduct of the war which enſued, is next diſcuſſed by this writer; through his remarks upon which it is needleſs to follow him, as they are little relevant to the main ſubject of his work. Suffice it to ſay, that the character drawn of Mr. Pitt, though the ſhades are leſs dark than we expected from ſuch a painter, is evidently delineated with a partial hand, unfavourably inclined to him, and unjuſtly devoted to his able adverſary. We ſhall not ſtop to juſtify a remark, which muſt be obvious to all candid readers. In one reſpect particularly, we deem the author moſt palpably wrong. Mr. Pitt was, we are convinced, among thoſe who at the commencement of the French Revolution, was rather diſpoſed to regard it with a favourable eye. We may appeal to the accounts in our own Gazette of the firſt revolutionary movements at Paris; which were given in a tone rather of approbation than cenſure. We might alſo cite the cautious and temperate language of Mr. Pitt in parliament. Though he did not with Mr. Fox, enter at once with enthuſiaſm into the revolutionary cauſe, yet neither did he appear like Mr. Burke, to ſhudder at its firſt enormities, or immediately to foreſee its fatal tendency. Mr. Roſcoe however, is (we lament to ſay!) an apologiſt if not an admirer of its moſt ſanguinary exceſſes; as the following paſſage, ſcarcely leſs atrocious in principle, than the moſt furious Jacobins were in practice, will teſtify:

"That France has ſuffered in the conteſt; that her beſt blood has flowed upon the ſcaffold, that the luminaries of ſcience have been extinguiſhed, and the brighteſt gems of the human intellect trampled under foot; that jealouſy, ambition, cruelty, and revenge, have acted their dreadful parts in awful ſucceſſion, and have produced a ſcene of calamity unexampled in hiſtory, is but too true; but ſuch was the price that France was compelled, by

Europe

Europe, to pay for her independence on foreign powers; and in this view the purchaſe was, after all, cheaply made. The principle which carried that nation through all her difficulties, was the determination of the people to rally round the exiſting government, *whatever that government might be*, and to join in repelling, with one hand, and one voice, the common enemy. To this they have ſacrificed their eaſe, their property, their friends, their families, their lives, with a prodigality which excites at the ſame inſtant admiration and horror. But in this they have, as a nation, found their ſafety. By this they have prevented the ſtill more dreadful conſequences that muſt have reſulted from a civil war; in which one half of the nation might have been arrayed in arms againſt the other, and the contending parties might have expoſed a depopulated and bleeding country to be the prey of the firſt invader. By this they have diſappointed the hopes of thoſe who preſumptuouſly partitioned out the provinces of France, like the kingdom of Poland, and who foreſaw no obſtacles, but in the difficulties which might occur in dividing the ſpoil." P. 38.

We ſcarcely know which is the more prominent in this paſſage, its glaring miſrepreſentations or its pernicious doctrine. Where, we aſk, is the proof, that ſuch horrors as are here deſcribed, that the murder of unoffending prieſts, of defenceleſs priſoners, of helpleſs women and children, were neceſſary to the preſervation of national independence; that ſuch cruelties were the only means of preventing a civil war, or could civil war itſelf be worſe than what the author describes as "*a ſcene of calamity unexampled in hiſtory?*"

But the folly of ſuch reaſoning is loſt in the contemplation of its pernicious tendency. Were it as true, as it is falſe, that ſuch crimes were conducive to the ſecurity of national independence, upon what ground does the whole argument reſt, but upon that maxim which is juſtly reprobated by Mr. Roſcoe himſelf in a ſubſequent paſſage; namely, that "*it is lawful to do evil in order that good may enſue!*" Such is the miſchievous doctrine, on which Mr. Roſcoe has thought fit to juſtify enormities, which will remain to the lateſt age a reproach to human nature; and ſuch are the principles adopted by a writer of eminence in a poliſhed age, and in a *Chriſtian* country!

On this extravagant jacobinical rant, the remarks of a ſenſible political writer whoſe work * we have lately noticed

* See Reflections, &c. Addreſſed to the Rev. F. Randolph, D. D. By John Pern Tinney. Brit. Crit. for June 1868. P. 663. The Author alſo makes ſome ſevere, but juſt remarks, on Mr. Roſcoe's affecting to give credit to the forged Treaties of Pavia and Pilnitz.

are ſo juſt and energetic, that we cannot help citing a part of them in his own words.

"It was with much aſtoniſhment" (ſays that author) "that I read his" (Mr. Roſcoe's) "judgment of cheapneſs in the invoice of the goods of the Revolution of France; that the *blood which has flowed* in torrents *upon her ſcaffolds, that the luminaries of her ſcience which ſhe has extinguiſhed, that the brighteſt gems of the human intellect which ſhe has trampled under foot, that the jealouſy, ambition, cruelty, and revenge, which have acted their parts in awful ſucceſſion*, and all her calamity, *unexampled in hiſtory*, were no more than the price *ſhe was* COMPELLED *to make, and which ſhe* CHEAPLY MADE, *for her independence*. Till then I could never have believed that ſuch horrors could have been conſidered as the coin to be current by authority for any ſpecies of political advantage. It is a new doctrine, that *eaſe and proſperity, and friends and families, and lives*, may be ſacrificed with prodigality, in a commerce of treachery, rebellion, profaneneſs, robbery, and murder, for any ſpecies of national emolument; and that ſuch prodigality may be regarded, in obedience to our old prejudices, with ſome degree of *horror*, but on the principles of our recent illumination, not without *admiration*.

"Such may be the ſentiments of the philoſophers of France and their embruted followers. They may conſider the maſſacre of innocents, and the perſecution of virtue, as lawful inſtruments of worldly policy; but ſuch a principle forms no part of the religion which we profeſs. That religion enjoins the obſervance of her duties, although martyrdom and worldly ſhame ſhould be the neceſſary reſult: and although the magnificence of wealth and the pride of power ſhould be the reward of triumphant wickedneſs, yet ſhe teaches us to prefer the ſorrows of dejected and abandoned piety, and affords to us, in our loweſt miſery incurred for her ſake, the conſolation of a ſure and ſufficient recompence.

"Thus Mr. ROSCOE is reconciled to the crimes of France."

P. 57.

The ſame author very clearly ſhows that the Revolutioniſts of France had committed many of their horrible exceſſes, and had trampled all authorities under their feet, long before they were attacked by the allied powers.

We muſt be brief in our obſervations on the remainder of Mr. Roſcoe's pamphlet. He next details at large the circumſtances which attended the negotiation with France, commenced by Mr. Fox in 1806. In his opinion reſpecting the alleged baſis of *Uti Poſſidetis*, we, for once, agree. But we are far from agreeing to the inferences drawn from His Majeſty's ſubſequent declaration "that the negociation was broken off upon points not *immediately* affecting his Majeſty's own intereſts,

eſts, but thoſe of his Imperial Ally." Though the negociation was broken off upon thoſe points, it does not follow that all others had been adjuſted. That of Sicily certainly had not; and we have no difficulty in ſaying, that the abandonment of that only remaining territory of our Ally, who had made ſuch ſacrifices for us, a territory which France could never wreſt, from him whilſt we continued to protect it, would have fixed an indelible ſtain on our national character. Nor does it by any means appear that the points contended for on behalf of Ruſſia, though *immediately* affecting that Power, were not *mediately* and indirectly important to Great Britain, as affecting the balance of Europe. The contrary, we conceive, could be eaſily proved, and all the reaſoning of Mr. R, on this part of the ſubject, deciſively overthrown. But, if theſe objects ſo material to the general welfare, have ſince been waved by the Ruſſian Emperor, it becomes us in any future treaty, to claim more ample indemnities, and provide ſome better ſecurity for ourſelves againſt the power of France; a power which has now no counterpoiſe in any continental ſtate.

Of Mr. R's moſt unfair ſtatement of the expedition to Copenhagen, we have not room to point out half the miſrepreſentations. They will preſent themſelves to every unprejudiced reader. We might object to it in the very outſet, as aſſuming that Denmark was *bona fide* a neutral power; the contrary of which might be ſhown from various circumſtances of her conduct; and is, we think, irrefragably proved in Lord Howick's well-known Letter to Mr. Riſt. Mr. Roſcoe indeed goes ſo far as to term Denmark our *Ally!* If the manner in which her pretended neutrality was applied, acquieſcing in the moſt wanton infringments by Buonaparte, and invariably complaining of our neceſſary meaſures; in ſhort, if her general conduct throughout the war may denominate the ally of either party, ſurely ſhe might moſt properly be deemed the friend and ally of France.

The conduct of Great Britain, in that important tranſaction, has been vindicated by * arguments which a hundred ſuch writers as Mr. Roſcoe will not be able to refute. It reſts on the firm and ſtable ground of ſelf-preſervation, and on theſe notorious facts; that the Corſican Uſurper has never permitted any of the weaker powers to remain neutral a moment longer than their neutrality was conducive to his views of conqueſt and aggrandizement: that he was manifeſtly direct-

* See the Pamphlet intitled Cauſes of the late Expedition to Copenhagen. Brit. Crit. for April, 1808. p. 413.

ing

ing a part of his forces to the occupation of the Daniſh territory; an invaſion which the Daniſh government had not, to the laſt moment, taken any meaſures to reſiſt; that from the rapidity of his movements, and *their* timid inactivity, there was every proſpect of his obtaining the command of their fleet, and thus uniting againſt us almoſt the whole naval force of the North. We may add that, even had he failed to obtain poſſeſſion of Zealand, it cannot be ſuppoſed that Denmark would not, to ſave her continental dominions have granted him the aid of her naval power. But we ſhould (ſays Mr. Roſcoe) have offered our protection to Denmark, and might thus have ſecured her as an ally. Has Mr. R. forgot that the moſt ample protection, and a guarantee of all her poſſeſſions, were offered and refuſed? refuſed becauſe accompanied with the demand of a pledge which was eſſential to our own ſecurity. From this Author's ſtatement we ſhould ſuppoſe that an unqualified ſurrender had been demanded; whereas every condition was tendered, compatible with the neceſſary object of ſelf-preſervation. To protect thoſe who would not protect themſelves, who would not give the only ſecure pledge that their means of offence ſhould not be employed againſt us, would have been a Quixotiſm ſomewhat new, and rather too ludicrous, in conducting the affairs of a nation.

What however, is wanting in argument, Mr. Roſcoe has amply ſupplied by inflammatory declamations, by omitting every circumſtance that alleviated our demand, leaving unnoticed the moderation which was ſhown when the capital of Denmark was completely in our power; and aggravating the evils which our commanders themſelves feelingly deprecated, and which, after all, could no way affect the merits of the meaſure in queſtion. Thus under the guiſe of a monitor Mr Roſcoe has become the reviler of his country, and if, as we are of opinion, his charges againſt her are falſe and unjuſt, he is a calumniator of the worſt kind, and deſerves all the infamy to which he would devote the Britiſh name and nation.

Great pains are taken to ſhow that our conduct with regard to Denmark has alienated from our cauſe the continental powers lately our friends, but although this circumſtance, if true, would not affect the merits of the queſtion, nothing can be more manifeſt than the ſubſerviency of thoſe powers (either by conqueſt or by terror) to the deſpotic will of France; nothing can be more manifeſt as to all (but more eſpecially as to Ruſſia) than that the attack on Copenhagen was a mere pretext, not the real cauſe of enmity, that they have been taught "jurare in verba magiſtri;" and that in their lan-

guage

guage as well as their conduct they will implicitly obey their tyrant, till the dawn of that day (a day we truſt, not far diſtant) which Providence has fixed for the emancipation of Europe.

We could not help ſmiling at Mr. Roſcoe's prediction that, "in every conteſt that may henceforth take place between France and England, Britiſh courage alone muſt be employed, and Britiſh blood muſt flow;" little was he aware (though ſome ſuch event might have been predicted) that a powerful ally of the Uſurper would break the chains which he had forged for her, and ſtrive to reſume her rank amongſt nations. The arguments of Mr. Roſcoe for an immediate peace have been urged by abler writers; yet have they failed of any general effect; becauſe the far more numerous, and we may add, far ſounder part of the nation, is convinced that our enemy (harbouring his preſent views and poſſeſſed of his preſent power) will never make peace, but for the purpoſe of effecting our ruin; and that he is more likely to effect it by a peace than during the continuance of war; they are convinced that our conſtitutional freedom, our national independence, our naval power, are incompatible with his object of univerſal empire; and that we ſhall preſerve them not by weakly truſting to his forbearance, but by manfully reſiſting his power, and maintaining an attitude, which while (under Providence) it ſecures her own independence, holds out a ſupport to thoſe nations whoſe patience may be exhauſted, or who, when irritated by new oppreſſions, may endeavour to caſt off the tyrant's yoke.

To the whining lamentations on the miſeries of war, and common place deſcriptions of the bleſſings of Peace, we anſwer "*capiti cane talia demens Dardanido, rebuſque tuis:*" and thus we diſmiſs an author, from whom we might have hoped better things than artful miſtatements, revolutionary rant, or aſſertions unjuſtified by facts.

ART. VIII. *A Tour through Holland, along the right and left Banks of the Rhine, to the South of Germany, in the Summer and Autumn of* 1806. *By Sir John Carr, of the Honourable Society of the Middle Temple, Author of the Stranger in Ireland, a Northern Summer, or a Tour round the Baltic, &c. &c.* Quarto. pp. 468. 2l. 2s. Phillips. 1807.

WE have invariably profeſſed ourſelves to be entertained by Sir John Carr's accounts of his excurſions, and we continue to be ſo ſtill, notwithſtanding all the gibes and jeers he

he has had to encounter, from various animadverſions on his performances. Some of theſe gibes appear to have been tinged with the venom of perſonal animoſity, which never have been, and which never will be, allowed to contaminate the pages of the Britiſh Critic. We agree, nevertheleſs, that this author's productions are liable to the imputation of introducing much extraneous matter, but this may be the fault of his publiſher. We have alſo another defect to find, the diſcernment of which, if not appropriate to our profeſſion, is a neceſſary concomitant of that venerable period to which we feel and confeſs ourſelves arrived, namely, the being compelled to read tales and anecdotes which we have read before. With theſe exceptions, and we make no other, all Sir John Carr's publications have to us been amuſing; and they muſt be more faſtidious than is compatible with candour, or than with a moderate deſire to be ſatisfied with reaſonable ſources of gratification, who cannot ſpend a few hours with this Tour in Holland and along the Rhine.

We ſhall not, however, detain the reader by any long extract, as ſufficient ſpecimens of this author's talents as a writer, and obſervations as a traveller, have heretofore been exhibited in our pages. Sir John very boldly entered Holland as an American from Baltimore; and, as it eventually appeared, without having perfectly learned his leſſon. He viſited Rotterdam, the Hague, Leyden, Haarlem, Amſterdam, Utretcht, Cologne, Coblentz, Francfort, Mayence, &c. Once he was very near becoming the victim of his hardihood, in profeſſing to be what he was not; and his own narrative of the fact is as entertaining a portion as we can introduce.

"In conſequence of having been informed the preceding evening that an imperial decree had paſſed, by which ſtrangers entering the French empire were permitted to bring as much money into it as they choſe, but were not ſuffered to take out of it more than what certain officers appointed for that purpoſe conſidered neceſſary for the proſecution of their journey, the ſurplus paſſing in the nature of a forfeiture to the crown, I concealed about thirty ducats, which fell within this deſcription of overplus, in my cravat, and at five o'clock in the morning marched from my hotel to the bureau des diligences par eau, a diſtance full two Engliſh miles, to be ſearched for this ſuperfluity of caſh, previous to my aſcending the Rhine. At this houſe a ſcene took place which perhaps has not often occurred to travellers, in conſequence of the temporary apprehenſion which it excited, the ridiculous ſituation in which it placed me, and the retributive chaſtiſement which it inflicted for thus venturing upon an hoſtile ſhore. I was introduced into a room looking upon the Rhine;

at

at the bureau ſat the director, a man who wore ſpectacles, with a ſtrongly marked, expreſſive countenance, apparently about fifty years of age; upon my bowing to him he demanded of me, in German, who I was? I requeſted him to addreſs me in French, which he did, repeating the queſtion. I told him I was an American going to the Frankfort fair, upon which he put down his ſpectacles, and running up to me, ſqueezed my hand with a violence of compreſſion infinitely more painful than agreeable, and exclaimed in very good Engliſh, "how happy is this day to me! for I too am an American." I was obliged to return the affectionate ſalutation, and alſo to expreſs my delight in having, ſo far from our native home, met with a countryman. He then aſked me from what part of America I came? "From Baltimore," was the anſwer. "Happier and happier!" cried he, renewing his embrace, "for I was born there too." At this moment I wiſhed, for the firſt time in my life, all the force of the *amor patriæ* at the devil; but there was no time to be loſt in meditating upon the peril and awkwardneſs of my ſituation. To prevent, as much as poſſible, his interrogating me further about my adopted country, I addreſſed with all poſſible fluency, as many queſtions as I could ſuggeſt reſpecting Cologne, the Rhine, the war; in ſhort, I touched upon every ſubject but what had an American tendency. To my obſervations he bowed, to my queſtions he gave very brief anſwers, and continued expreſſing his delight in ſeeing me, a delight which was very far from being reciprocal. After ordering his ſervants to bring breakfaſt for me, which I did not decline, although I had already taken that meal at my hotel, for fear of offending him, he made many inquiries after ſome perſons whom he named, and mentioned to be of the firſt conſequence in Baltimore. I gave him to underſtand that I had left that city when quite a boy; but upon his aſſuring me that I muſt remember or have heard of the perſons he had named, I gave him to underſtand that my recollection of them was very imperfect, but that I believed they had periſhed by the yellow fever; upon hearing which he expreſſed great affliction, obſerving they were the deareſt friends he had in Baltimore before he quitted it, about fifteen years ſince. In this uncomfortable ſituation I ſat vis-à-vis with my tormentor, who continued, during breakfaſt, to overload me with expreſſions of kindneſs. At laſt the ſkipper of the Rhine boat made his appearance, with the welcome information that the boat was ready, upon which the director ordered him to make up a bed for me on board, if I wiſhed it, and to ſhew me every poſſible attention; adding, that I was his particular friend and countryman. I now thought the hour of my deliverance was arrived, and that an adventure which promiſed ſo adverſely would terminate in the diſplay of the civilities I have enumerated; but it was determined that my correction was not yet ſufficient, for as the director looked out of the window, he exclaimed, "here comes my ſecretary, a

very ſteady young man, who can attend to the office for the day," and then turning round to me, added, "and I can now have the happineſs of going half a day's journey with you, which I am reſolved to do; yes, I will ſhew to you how dear my countrymen are to me, by going as far as Bonn with you." Diſtreſſed and embarraſſed beyond meaſure at this freſh proof of his provoking and perplexing regard for America and me, I tried in vain to prevail upon him not to think of carrying his politeneſs ſo far, and expreſſed my ſtrong ſenſe of the attentions with which he had already *completely overwhelmed* me: all that I urged appeared only to redouble the warmth of his expreſſions, and to confirm him in his determination.

"With a heavy heart and a light countenance we walked arm in arm down to the ſhore, and aſcended the boat, over which, as well as all the other Cologne paſſage boats, it appeared he had complete ſovereignty by virtue of his office, and in a minute afterwards the towing horſe advanced at a rate of about two Engliſh miles and a half in an hour on the French ſide of the river. The director made me ſit next to him in the cabin, telling the paſſengers, who appeared to be very reſpectable, that I was an American and his countryman, and that that was the happieſt day he had experienced for fifteen years. In the courſe of converſation with him, from the gaſconade ſtories which he related of his own exploits, I was induced to entertain ſuſpicions of his character; he told me that he was one of the moſt conſpicuous characters in the French revolution; that General Cuſtine owed all his glory in the field to him; that he had long reſided at Berlin, where he had, by his intrigues, maintained for ſome time a complete aſcendancy in the Pruſſian cabinet; that he was engaged in a vaſt literary work, in which all the great events that had agitated the world for the laſt ten years, would be unfolded in a manner never before developed; that he had entered into the ſervice of the French Emperor, ſolely to promote the intereſt of the empire. He obſerved, after engaging my word to keep the matter ſecret until I reached my own country, that the Emperor was abhorred throughout the empire, that he was a remorſeleſs tyrant, and that *he* could proye him to be a coward.

"To the latter part of his aſſertion I took care to offer no remark, but under the pretence of wiſhing to view the city of Cologne at a diſtance, the river and the country, and alſo to gain a little reſpite from ſuch a rapid ſucceſſion of untoward circumſtances, I aſcended the top of the cabin, and refreſhed myſelf by making the ſketch engraved. The tower, the mighty maſs of the unfiniſhed cathedral, the numerous ſpires, the ſhores on either ſide, the rapid motion of the veſſels deſcending the Rhine, the ſinging of thoſe on board, the clear brilliancy of the ſky, afforded reanimating delight to my mind.

"About ten o'clock my perſecutor raiſed his head through the

the cabin door, to announce that dinner was ready, and to requeſt my company: upon deſcending I found ſome ſoup, and beef roaſted after the German faſhion, and that the director had, while I was above, been taken ill, from the occaſional agitation of the boat, that to allay his ſickneſs he had aſked one of the gentlemen on board for ſome brandy, and of which he had evidently taken a great deal too much: the ſpirit rapidly operated upon his head, and a more abominable nuiſance in the ſhape of man I never beheld: incapable of ſitting at table with ſuch a miſcreant, I reſumed my old place, where I had not been ſeated long before I heard him abuſing all the paſſengers, except myſelf, for whom he again expreſſed "the aſſurance of his high conſideration," and threatening to order them all to be thrown overboard, which he ſeemed to be perfectly able to do himſelf, for he was one of the moſt powerful men I ever beheld: upon which they relinquiſhed the cabin to himſelf, and, excepting a very pretty French girl, came upon deck. Upon hearing her ſcream violently, I went below to ſee what *influence his countryman* could now have over the director: as I was handing her out of the cabin, he forcibly pulled me back, cloſed the door, and ſaid, in a manner which was perfectly intelligible, though occaſionally interrupted by the ſpaſms of intoxication, "I know you, though you think I do not; you are *no American*, you are an Engliſhman, and a ſon of Mr. Erſkine the orator; you are here on a ſecret miſſion, and your life is in my hands, but I will not betray you." The reply I made was, "I am engaged in no ſecret miſſion, my ſoul would revolt at it, nor can I be the ſon of my Lord Erſkine, for he is now upon the ocean, as ambaſſador from the court of Great Britain to my country;" to which I added, "that it was in vain for him to attempt to deceive me any longer, for I was ſatisfied, by his obſervations reſpecting America, that he had not been born in that country:" to which, to my no little conſternation, he replied, "No, nor have I ever been there; I am a German by birth, I was educated by an Engliſhman who lived at my father's, and I am now in the ſervice of one of the greateſt heroes, and the moſt illuſtrious of men."

"I know not whether my life was in peril, but it is certain my liberty was, and to preſerve it, I thought that ſomething ſhould be immediately done: accordingly I aſcended the top of the cabin, where all the paſſengers were aſſembled in a ſtate of conſiderable uneaſineſs, from one of whom I borrowed a bottle of brandy and a coffee-cup, with which I returned to the director, and inſiſted upon drinking his health in ſome excellent ſpirit, and raiſing my hand and the bottle in a manner which, in his ſtate, prevented him from ſeeing what I poured out, I affected to fill and drink it off; I then gave him a bumper, which I ſeveral times repeated in a ſimilar manner, until the miſcreant dropped under the table, where he continued in a ſtate of utter inſenſibility, and with little appearance of life, until we arrived, which we did in about

about ſix hours, at Bonn, when he was taken out of the veſſel by ſome men, conveyed to a houſe near the banks of the river, and, thank heaven! I ſaw no more of him." P. 391.

The book, as are all other ſimilar works by this author, is embelliſhed by many very neat engravings, deſigned by his own pencil. Among them the view of Coblentz and the very celebrated fortreſs of Ehrenbreitſtein, is entitled to particular commendation for its perſpicuity and force. The view of Biberich is alſo very pretty.

ART. IX. *Britain independent of Commerce; or, Proofs deduced from an Inveſtigation into the true Cauſes of the Wealth of Nations, that our Riches, Proſperity, and Power, are derived from Reſources inherent in ourſelves, and would not be affected, even though our Commerce were annihilated. By William Spence, F. L. S.* 8vo. 58 pp. Cadell and Davies. 1807.

THE late events which have occurred in Europe, and the United States of America, as they are extremely hoſtile to the foreign trade of this country, render every attempt to ſhow that theſe events will not have an injurious operation upon the bulk of ſociety, ſo intereſting, that we do not wonder that this ſmall pamphlet has attracted ſo much notice throughout every claſs of people.

Mr. Spence, very properly thinks it neceſſary to ſettle the meaning of the words, wealth and proſperity, as applied to nations; the common acceptation of them being very inaccurate. Wealth is uſually conſidered as denoting the poſſeſſion of the precious metals. The real wealth of a nation, however, conſiſts, according to Mr. S., in the ſurplus revenue which the land yields to its owner above the expence attending its cultivation; and proſperity, in the progreſſive advance of a nation in wealth, ſo that employment and ſubſiſtence may be readily found for all claſſes of its inhabitants. Hence Spain, although it has for ages been the producer of the precious metals, is a poor country, whilſt England is wealthy, although ſhe poſſeſſes ſcarcely any of thoſe metals. On the other hand, France, notwithſtanding her conqueſts, and the extent of her influence, can ſcarcely be ſaid to enjoy ſo much proſperity as we do.

It muſt not, however, be ſuppoſed, that the author has adopted

adopted the reveries of the economiſts; on the contrary, he derives all our greatneſs and wealth from the eſtabliſhment in ſociety of a claſs of manufacturers. He obſerves, that in feudal times, the crop was conſumed by a crowd of retainers, but the introduction of manufactures changed this ſyſtem. The manufacturers increaſed the market for the crop, and the farmers being thus enabled to diſpoſe of it to greater advantage, were able to pay more rent, and thus to augment their landlords revenue. He obſerves, that the countries moſt celebrated for their agriculture, were equally well known for the excellence of their manufactures.

Of the four claſſes into which ſociety is divided, viz. land-owners, cultivators, manufacturers, and that miſcellaneous claſs denominated unproductive, the land-owners receive all, and expend, through the medium of the manufacturing and unproductive claſſes; for the ſmall portion of the national produce, actually conſumed by the land-owners themſelves, is but trifling. Hence Mr. S. obſerves, that if the land-owners do not ſpend their income, they dry up the ſtimulus of the cultivators in its origin. He allows, that the manufacturers and unproductive claſs, conſume alike, and yet, (p. 21,) he ſtates that the farmer in Europe can only pay his rent from the ſale of his crop to the manufacturers, and therefore the waſte lands cannot be culivated (as deſired by the economiſts) unleſs the numbers of the manufacturing claſs are increaſed. This ſtatement is contradictory, nor do we ſee what difference it can make to the cultivator, whether his crop be conſumed by the retainers of his landlord, or by manufacturers. In a political view, the one ſyſtem will perpetuate the powers of the heads of ancient families, while the manufacturing ſyſtem encourages the formation of a democracy. The only remaining difference is, that the retainer conſumes without leaving any traces of his exiſtence behind him, while the manufacturer produces ſome tangible ſubſtance. Mr. S. himſelf allows that it is indifferent, as to the proſperity of a country, what luxuries are uſed, but ſtrangely imagines, that the wealth of the country will be greater, the more durable the articles in requeſt are, which certainly is at variance with his own definition of the wealth of a nation, cited above. He alſo thinks that luxury is not a cauſe of decline in manufacturing nations, becauſe the manufacturers receive only a mere ſubſiſtence for their labour: but ſurely the author muſt be aware of the difference between the hardy peaſant, who is inured to the weather, and the ſickly population of manufacturing towns.

The author then proceeds to conſider our import trade; his opinions on that head are thus ſtated:

"Every one muſt allow, that for whatever a nation purchaſes in a foreign market, it gives an adequate value, either in money, or in other goods; ſo far then, certainly, it gains no profit nor addition to its wealth. It has changed one ſort of wealth for another, but it has not increaſed the amount it was before poſſeſſed of. Thus, when the Eaſt India company has exchanged a quantity of bullion with the Chineſe for tea, no one will ſay, that this mere exchange is any increaſe of national wealth. We have gained a quantity of tea, but we have parted with an equal value of gold and ſilver; and if this tea were ſold at home, for exactly the ſame ſum as had been given for it, it would be allowed, on all hands, that no wealth had accrued to the nation from this transfer. But, becauſe goods, bought at a foreign market, and ſold at home, have their value conſiderably augmented by the charge of tranſporting them, the duty paid to government, the profit of the merchant, importer, &c. it is contended, by the diſciples of the mercantile ſyſtem, that this increaſed value is ſo much profit to the nation; ſo much addition to the amount of national wealth. Thus, a quantity of tea, ſay they, which has coſt in China 1000l. will, by the charges and profits which have occurred upon it, previous to its expoſure for ſale in England, have its value augmented to 1500l. and will be ſold for that ſum at home. Since then, the tea coſt but 1000l. and it has been ſold for 1500l. is not this 500l. an addition to national wealth? To this queſtion, I anſwer, no; certainly not. There is no doubt, but the perſons concerned in this tranſaction, have gained a profit, and have added to their individual wealth. The ſhip owner has added to his wealth, by the freight of the tea; the underwriter by his premiums of inſurance upon it; the government has increaſed the revenue by the duties of cuſtoms and exciſe; and the Eaſt India Company has augmented its dividend by the profit gained upon this article. But, the queſtion is, from whence have theſe profits of the ſhip owner, the underwriter, the government, and the Eaſt India Company been derived? Have they not been drawn from the conſumers of this tea; and is it not as clear as noonday, that whatever the former have gained, the latter have loſt: that the latter are exactly poorer in proportion as the former are richer, and, in ſhort, that a transfer, not a creation, of wealth has taken place. If this tea had been ſold for 1000l. the bare ſum which it coſt, would the nation have been poorer, than if it were ſold for 1500l.? Certainly not. In this caſe, the conſumers of the tea would have kept in their pockets the 500l. which on the ſuppoſition, they transferred to the pockets of the ſhip owner, the inſurer, &c.; but the national wealth would be neither increaſed nor diminiſhed.

"The ſame reaſoning is applicable to all commerce of import. In

In every caſe, the value of an article is what it has coſt in the foreign market, and whatever it is ſold for, more than this, is a transfer of wealth from the conſumers of the article, to thoſe who gain a profit by it, but in no inſtance is there any addition to national wealth created by this branch of commerce."

P. 35.

Mr. S. alſo conceives the import trade not to be of the importance uſually annexed to it, on account of the revenue ariſing from it, as this revenue might, he imagines, be levied on the conſumers in direct taxes. But although we willingly concede to the inefficacy of the import trade, towards augmenting the national wealth, we conſider this trade as of great importance, eſpecially to republics, in a financial view, by affording an indirect mode of taxation, capable of being vindicated in popular aſſemblies, on the ground of encouraging our own produce and manufactures.

The export trade is allowed by this Author to increaſe a little the national wealth, as the difference between the real value of the goods, and their ſale price is collected from foreign conſumers, but its importance has been rated too high.

"Great Britain, in the moſt proſperous years of her commerce, has exported to the amount of about fifty millions ſterling. If we eſtimate the profit of the maſter manufacturer, and the exporting merchant, at 20 *per cent.* on this, it will probably be not far from the truth; certainly it will be fully as much, as in theſe times of competition is likely to be gained. Great Britain, then, gains annually by her commerce, of export, ten millions *. This ſum, in itſelf, ſeems conſiderable, but compare it with the public and private revenue of the country, and it will be ſeen to be perfectly inſignificant, and the trade from whence it ſprings, in no degree entitled to rank as the chief ſource of its wealth. More than *twice* this ſum is paid for the intereſt of the national debt! More than *four times* this ſum is paid to the government in taxes! It cannot be ſuppoſed, that the receivers of this ten millions of profit from trade, pay more than one fifth of the whole, which is two millions, in taxes.

* "If from this ſum we deduct, as we certainly ought to do, the annual amount of our commercial loſſes at ſea, we ſhould conſiderably leſſen its magnitude. The greater part of our exports, as well as of our imports, being inſured by Britiſh underwriters, the whole amount which they annually pay, is ſo much dead loſs to the nation; deducting the premiums which they receive from foreign countries. It is impoſſible to aſcertain what is the annual amount of the ſums paid by the underwriters, and ſuſtained by individuals from loſſes at ſea, but it muſt be ſome millions."

To this we may add the cuſtom-houſe duties on exports, which amount to nearly two millions more. Four millions, then, is the utmoſt that we can ſuppoſe the revenue derives, from Britiſh commerce of export. Whence, then, ſprings the remaining 36 or 40 millions, which are annually paid in taxes? Certainly from ſome ſource more productive than commerce of export. And, as no wealth is created by manufactures ſold at home, or by commerce of import, from what ſource can this enormous amount of taxes be derived, but from the grand ſource of wealth, the ſoil?

"We ſhould laugh at, or pity as inſane, the proprietor of a landed eſtate of 10,000l. a year, on which there was a ſtone quarry, producing him annually 500l. profit, who ſhould continually be dwelling on the amazing importance of this quarry, and be miſerable when he has ſold a few cart loads of ſtones leſs than uſual; and, at the ſame time, ſhould pay no regard to the infinitely greater revenue ariſing from his land, and ſhould conſider it as by far the leaſt important part of his riches."

P. 39.

In this ſtatement we allow that the author has made out a ſtrong caſe againſt the great value uſually attached to commerce. That Great Britain has not derived any [permanent] wealth from her export trade, he thinks is proved from our not poſſeſſing more but rather leſs of the precious metals than we did a century ago. Great part of the wealth has been ſpent in purchaſing continental alliances, and the remainder annihilated by our importation of conſumable commodities, which has had no other effect but to encourage the agriculture of foreign ſtates to the detriment of our own.

As it is only by taking commodities in exchange that we can ſell our produce and manufacture, it is really the conſumers of foreign Commodities that encourage the export trade circuitouſly; but theſe conſumers might, Mr. S. ſays, uſe native commodities, and thus they would directly encourage the artiſts now employed in the export line. He allows, that this alteration of the preſent ſyſtem would produce ſome inconveniences, and render it neceſſary for government to interfere in behalf of the ſufferers; as the pariſhes where any manufacture fails ought, he thinks, not to bear the whole burden. However we may agree to this interference in extraordinary caſes, yet we cannot but condemn the recent attempt to ſhift the burden of the manufacturing pariſhes upon their contiguous non-manufacturing pariſhes, under the pretext of equalizing the poor's rates. It is notorious that the proſperity of the principal manufacturers is purchaſed, by throwing a conſiderable part of the expence they ought themſelves to ſuſtain (by regularly maintaining their hands in conſtant work) upon the

pariſh

pariſh, by diſcharging the workmen from time to time, and only employing them when they have orders; at which time they endeavour to procure as many hands as poſſible, and thus increaſe the number of workmen beyond the regular demand of the trade. The legal eſtabliſhment of the poor's rate in England has undoubtedly foſtered this ſyſtem, and, together with the abuſe of taking more apprentices than are neceſſary to keep up the number of journeymen, has reduced the manufacturing towns to an exceſs of miſery.

Mr. Spence is a friend to luxury, although the articles thus brought into requeſt are of foreign growth, provided they are purchaſed with native manufactures; but if our own manufacturers are deprived of their market, it behoves us to reject foreign luxuries, and uſe home commodities in preference. This ſyſtem does not involve any difficulty in its execution, for it is well known that few or none of our imports are neceſſary. Hemp and flax may be grown at home, and as to tobacco, (which is omitted by the author,) it was formerly cultivated in England, until prohibited under heavy penalties, and the plantations ordered to be forcibly deſtroyed.

It is propoſed by the author to maintain a ſtanding navy, in order to train men for the naval ſervice, but it is a certain fact that good common ſeamen cannot be formed in the royal navy, on account of the Kings' ſhips being ſo highly manned, that the exertion of only a ſmall part of the crew is required except on extraordinary occaſions.

The riches acquired by Tyre, Venice, and Holland, are conſtantly quoted as proofs of the importance of commerce, and again, as Mr. S. further obſerves,

"Becauſe we ſee merchants and ſhip owners heap up fortunes, whilſt men of landed property are often poor; becauſe mercantile towns increaſe in population and in ſplendour, whilſt villages remain ſtationary in theſe points, we conclude, that wealth is created in towns, by commerce only, not in the country, by agriculture. Yet we do not form our opinions from ſuch a ſuperficial glance on many occaſions. We do not ſay, becauſe the government of this kingdom has a revenue of thirty or forty millions ſterling, that it *creates* wealth annually to this amount, and that, in conſequence, the only way to be rich, is to increaſe taxes. We inquire from what ſource this revenue has been derived, and having learned, that it comes from the pockets of the community, we determine, that it is the governed, not the governors, who create this wealth. It is for want of making a ſimilar inveſtigation, that we imagine all who get rich are the creators of riches." P. 65.

The

The fondneſs of Mr. S. for manufactures, has probably led him to paſs over the ſtrong arguments againſt commerce, which he might have adduced from the vaſt multitude of poor it engenders. It is well known that rural villages have a very ſmall proportion of paupers, but when we examine the ſtate of the manufacturing towns, it may be aſſerted, without fear of contradiction, that at leaſt one ſixth of the commercial population is compoſed of pariſh paupers. Nor is this ſtate of beggary confined to the lower claſſes. The government of the country was obliged, a few years ago, to open a pawn-office, and lend money upon the goods of even the moſt conſiderable merchants. And at preſent we have a numerous claſs of merchants, who pretend to be of the firſt rank and importance; but who, under cover of the name of their debtors*, are ſoliciting indirect alms from the ſtate to keep up their conſequence, and in order to conceal this charity from vulgar eyes, propoſe a circuitous mode, that not only injures a conſiderable part of the landed intereſt; but alſo threatens again to induce the recent miſeries of famine upon us. All this diſtreſs is owing to foreign trade, for the conſumption of the home market is ſteady, while that of the foreign markets is continually influenced by political ſtorms, of which the foreign traders have for the laſt two centuries been themſelves the principal, if not the ſole, agitators.

In ſpeaking of the little wealth really gained by our export trade, Mr. S. abſurdly thinks, that a great part of it is inſtantly annihilated, by reaſon of the articles imported in return, as wines, &c. being immediately conſumed. This is a conſequence of his ſtrange idea of durable wealth; but on his own principles, this circumſtance adds to the proſperity of the ſtate, as the quick conſumption of the imported goods calls for a freſh ſupply, which occaſions an increaſed export of the goods to be ſent in exchange.

The real ſource of the wealth of a nation is juſtly conceived by this author to ariſe from the circulation between the land-owners and their dependents, cultivators and manufactures for home conſumption; and therefore he conſiders it as folly to ſacrifice their intereſt to that of the merchant and manufacturer for exportation. And yet, to mention only a ſingle inſtance, Sir Joſeph Banks has fully ſhown, (Young's Ann. of Agr. vol. IX,) that the price of

* The majority of the planters are as much the ſervants of the Weſt Indian merchants, as the publicans are of the brewers and diſtillers, although nominally independent.

wool

wool has, for the laſt 150 years, been depreſſed one half by the prohibition of exporting it, and thus the land owners have virtually given the woollen manufacturers, every year, two or three millions ſterling, a ſum ſometimes greater than the whole amount of our exportation of woollen cloth. Hence it is no wonder, Mr. S. obſerves, that the manufacturer ſhould get rich.

While we agree with the author in thinking it ridiculous to imagine that our reſources depend upon our commerce, while the land produces 120 millions by the labour of only one ſixth of our population, and eſteem it equally abſurd either to be frightened at loſing an old market, or to indulge an infantine joy at the idea of gaining a new one; we cannot coincide with him in ſuppoſing that our foreign trade muſt, at all events, ſoon decline in conſequence of the riſe of wages, becauſe it appears to us that the price of labour does not riſe in proportion to the price of proviſions, or to the rapid depreciation of the value of money in the general market of the world, in conſequence of the great emerſion of paper in the Chriſtian ſtates.

Even granting that the return of peace would reduce our ſuperiority in manufactures to the mere poſſeſſion of abundant capital, as our riches are in fact derived from internal reſources, we may view, Mr. S. ſays, this event with apathy, as occaſioning only the loſs of a few foreign luxuries, which are by no means neceſſary: and we perfectly agree with him in wiſhing that proper ideas on this ſubject were entertained by foreign powers, as it would diminiſh their jealouſy of our commerce and colonies.

As to the latter, the author ſays, the Weſt Indian coloniſt can hardly maintain with any confidence that the iſlands are of any value, when they are themſelves reduced to beggary by inveſting their property in them. And as to the Eaſt Indies, the expence ſo far exceeds the revenue, that the company has run conſiderably in debt. He cloſes his obſervations on colonies with this remark, that as our wealth has increaſed ſince the loſs of America, ſo it would even if we had not a ſingle foot of land except this iſland. In which obſervation we entirely agree with him.

That foreign commerce was of great ſervice, two or three centuries ago, cannot be denied, as it tended to diminiſh the power of the feudal nobility, and to conſolidate that of the ſeveral ſovereigns of Chriſtendom, by affording to the latter a ſource of revenue, leſs obnoxious to the ſubject than any other, on account of it's being levied on a few perſons only, who were in moſt caſes foreigners, and

who

who indemnified themſelves by charging the tax upon the goods. But ſince the introduction of the exciſe, and of ſtamp duties, the uſefulneſs of it in this reſpect has ceaſed while the ſpirit of overreaching other nations, which it directly encourages, and which occaſions it to be, as we have ſaid, at preſent the cauſe of almoſt all wars, induces us to accede, in great meaſure, to the principal argument of Mr. Spence, although we are obliged to diſſent from many of his minor propoſitions.

BRITISH CATALOGUE.

POETRY.

ART. 10. *Ballads and Lyrical Pieces. By Walter Scott, Eſq. Second Edition.* 8vo. 182 pp. 7s. Longman and Co. 1806.

All theſe poems had appeared before, in the Minſtrelſy of the Scottiſh Border, or the Tales of Wonder, or both, and they were on that account conſidered here as a ſecond edition, though not before collected together. Mr. W. S. ſupplied a few to the Tales of Wonder, at the requeſt of his friend Mr. Lewis. The poems here collected are fourteen in number; but as they have been offered to our obſervation before, we ſhall not think ourſelves bound to do more at preſent than to announce their collective exiſtence. Always, however, praiſing the patriotic ardour, and poetic genius of the Edinburgh war ſong, beginning

"To horſe! to horſe! the ſtandard flies."

ART. 11. *Charles's Small-clothes. A National Ode. By the Author of the Foxiad.* 4to. 11 pp. 1s. Sudbury, printed; Hatchard, London. 1808.

A whimſical ſquib, founded on the thought of Elijah's mantle. The ſubject may be conſidered as ſtated in the following ſtanza:

"Charles leaves his friends without a head,
Gives all the Talents all he had,
His ſmall-clothes, debts, and ſpeeches;
The ſpeeches may be ſpoke by Grey,
The debts a new ſubſcription pay,
But who's to wear the breeches?"

This enquiry is then purſued with ſome point and humour, of which there are ſpecimens alſo in the notes.

ART.

ART. 12. *Affection, with other Poems. By Henry Smithers, of the Adelphi. Fine Paper.* 8vo. 210 pp. 11. 1s. Miller. 1807.

Seldom has a more beautiful volume than this been produced. The fineneſs of the paper, and the elegance of the type, at once attract the eye: but the vignette plates exceed almoſt every thing that has been produced of that kind: beautiful in deſign, and exquiſite in execution. The deſigns are by Maſquerier, whom the author mentions as a friend, and who certainly has exerted himſelf as a friend; the engravings are by various hands. The firſt has a ſimplicity of deſign, and a delicacy of execution, which cannot eaſily be rivalled; it repreſents a child holding up a puppy, the mother of which ſtands cloſe, with anxious eye, as if deſiring to have it reſtored: but ſo much expreſſion, and ſo much beauty in an engraving of a dog, were never ſeen. The ſecond plate is a beautiful ſitting figure of a mother with a child in her lap: the third is an idea of a female maniac; the fourth is allegorical, and finely repreſents the deſcent of Religion upon the earth. The fifth is borrowed from a *madonna and child*, by Guido, and is full of the tenderneſs and delicacy of that artiſt. We have been particular in ſpecifying the plates in this volume, becauſe they are very far beyond the common ſtyle, ſo far, that if the author could claim the ſame rank as a poet, he would be one of the moſt diſtinguiſhed among our countrymen.

When we ſay that he cannot claim an equal rank, we by no means intend to cenſure his poetry. It has much delicacy and beauty; and for a man who profeſſes only to make it the recreation of occaſional hours, is the more commendable. The ſecond book of the poem on Affection, which celebrates the love of God to man, riſes to higher flights than the firſt. The following paſſage affords a good ſpecimen.

> " Bright were the beams of mercy as they roſe,
> More bright the radiance of the open'd morn,
> But who can paint the ſplendors of the day,
> Salvation's glories burſting all around.
>
> " There, 'midſt the throne the riſen Saviour reigns;
> No more the man of ſorrows, and of grief,
> But high exalted, and alone declar'd
> Worthy to looſe the ſealed book of God;
> While each angelic, each ſeraphic hoſt,
> Join in accordant ſtrains of lofty praiſe." P. 70.

Some ſmaller poems are ſubjoined, and ſome notes; but the firſt poem, and the plates accompanying it, eclipſe every thing.

DRAMATIC.

ART. 13. *Falſe Alarms; or, My Couſin. A Comic Opera, in three Acts. Performed at the Theatre Royal, Drury-Lane, on Monday, Jan.* 12, 1807. *By James Kenney.* 8vo. 86 pp. 2s. 6d. Longman and Co. 1807.

Mr. Kenney makes a promiſe in his preface, which we hope he will fulfil: being unprepared, he ſays, to diſpute the charges of the critic againſt his drama on the preſent occaſion, he "can only promiſe him my endeavours to pleaſe him better in future." As far as we can judge of his abilities by what he has done here, we ſee no reaſon why he ſhould not be as good as his word; except that while *crowded audiences* will be ſatisfied with noiſe and nonſenſe, there is little motive for any author to take the trouble of producing any thing better. We have no hope of amendment till ſome great dramatic genius ſhall ariſe, who, not condeſcending to pleaſe the public on their own terms, will teach them to expect and exact better things than they have heard for many years. There is humour in ſome of the ſongs in this Opera; and ſome originality in the character of Sir Damon, had care been taken to develope it with ſkill, or contrive the ſituations with judgment or probability.—Author, remember your promiſe!

ART. 14. *The Architect, a Dramatic Sketch, in two Acts. By the late Nicholas Gypſum, Eſq. and edited by his Nephew.* 8vo. 97 pp. 2s. 6d. Jordan and Maxwell. 1807.

The object of this drama ſeems to be to expoſe the ignorance, ſelf-ſufficiency, and quackery of pretended architects and landſcape gardeners, and particularly (as would appear by the preface) the followers of Meſſrs. Knight and Price, in their almoſt excluſive admiration of *the picturesque*. The moſt prominent character is conſequently a ſilly and coxcomical architect. The author is not, however, very happy in his ridicule; and the plot, into which he has interwoven it, is a very feeble copy of the principal circumſtances in the play of the Clandeſtine Marriage. This farce does not ſeem to be intended for repreſentation; and we do not think it would ſucceed on the ſtage.

ART. 15. "*Whiſtle for It.*" *A Comic Opera, in two Acts. By the Hon. G. Lamb.* 8vo. Longman, &c. 1807.

We have not had an opportunity of witneſſing the exhibition of this little piece, but conclude that it muſt have excited conſiderable intereſt in the repreſentation, containing ſo much that is popular both in incident and ſcenery; viz. the unexpected meeting

ing

ing of two *captive lovers* of *rank* and *importance*, in the *ſubterraneous cave* of a troop of *banditti*, a grand *ſtruggle* between *love* and *honour*, and a moſt *ſudden* and *critical reſcue* at the very moment the *dagger* and *gallows* are about to do their gloomy buſineſs.

NOVELS.

ART. 16. *Queen Hoo Hall, a Romance; and Ancient Times, a Drama. By the late Joſeph Strutt, Author of Rural Sports, and Paſtimes of the People of England, &c.* 12mo. 4 Vols. 18s. Murray. 1808.

Accuſtomed to conſider Mr. Strutt, and indeed to eſteem him as one of the moſt diligent and moſt expert of our Engliſh antiquarians, we little expected to receive from his pen a work of fancy, and that too of a ſuperior kind. We have been exceedingly entertained with this performance, which has many characteriſtic marks of a lively and well-regulated imagination. Perhaps the low comic ſcenes, repreſenting the manners of the domeſtics in great families in ancient times, is extended too far; but the ſuperiors themſelves are entitled to our warmeſt praiſe. Some pleaſing poetry is alſo interſperſed, which we have read with great gratification and intereſt. Altogether it deſerves a diſtinguiſhed place among works of the kind. It will not eaſily be peruſed by thoſe who are unacquainted with the phraſeology of the times; but a gloſſary is added, which will remove every difficulty.

The drama of Ancient Times is alſo of conſiderable merit; but it might as well have been ſeparately printed, which we recommend to be done in a ſecond edition; and that this will ſoon be required, we have no heſitation in foretelling.

ART. 17. *The Ring and the Well, or the Grecian Princeſs; a Romance.* 12mo. 4 Vols. 18s. Longman. 1808.

The writer of this Romance is evidently well acquainted with the times and the manners which he undertakes to deſcribe; but the ſtory is ſo complicated, and if we may ſo ſay, ſo over-romanced, that it requires no common perſeverance to purſue it to its end. There is, however, much ingenuity of contrivance, and ſome good digreſſions, enough to ſhow that the performance is that of a ſcholar and a gentleman, and not of the hackney tribe, who produce their pieces at the command of their employers at a preciſe moment, and of a determined extent. Had the tale been a little more ſimple, it would have excited greater intereſt.

POLITICS.

ART. 18. *General Observations upon the probable Effects of any Meaſures which have for their Object the Increaſe of the Regular Army; and upon the Principles which ſhould regulate the Syſtem for calling out the great Body of the People in Defence of the Britiſh Empire. By a Country Gentleman.* 8vo. 101 pp. 2s. 6d. Murray. 1807.

The ſuppoſition upon which this author ſets out, (but which we cannot think true in ſo great a latitude) is, that, in all the publications on the means of adding to our national force "the peculiar ſituation of Great Britain, and the habits and general character of the people have not been ſufficiently attended to." Circumſtances having enabled him to remark the effects produced on the minds of the people by the different meaſures adopted, he thence ſuggeſts a plan founded on the obſervations which he has made.

Firſt, as to the increaſe of our regular army, the author inquires "whether we can entertain reaſonable hopes of conſiderably increaſing it?" and obſerves that our population is much inferior to that of ſeveral nations which are now ſwallowed up by one overgrown power, and the demands on that population are much more extenſive than in any other empire with whoſe hiſtory he is acquainted. The ſupport of our navy, the protection of our colonies, our extenſive commerce and manufactures, employ (as he ſtates) ſo large a proportion of our population, as greatly to diminiſh the numbers that can be ſet apart excluſively for the profeſſion of arms. He deems therefore that it has already reached that boundary which it ought not to paſs, and gives ſome plauſible, though, we think, not concluſive reaſons for this opinion.

Having taken conſiderable pains to prove that we cannot increaſe our army to a great extent, and at the ſame time retain our ſuperiority in trade and manufactures, the author proceeds to recommend that, on account of the inſufficiency of the regular force, which we are enabled conſtantly to maintain, we ſhould "give as much of the ſame character as poſſible to the ſubſidiary force with which we muſt ſupply the want of numbers in our regular troops." In diſcuſſing this point he animadverts with a ſeverity (in our opinion not undeſerved) on the preference given by a late Right Hon. Secretary, to an undiſciplined rabble, over a force trained and exerciſed to a certain degree, like the volunteer corps; and juſtly expoſes the abſurdity of ſuch a doctrine; diſtinguiſhing very properly between the hardy mountaineers of uncultivated countries (who may be moſt uſeful in a deſultory warfare) and the civilized inhabitants of a kingdom, ſo far advanced in improvement as Great Britain. He argues alſo, with great ſtrength of reaſoning, (contrary to the prevalent opinion) that volunteers are, in general,

leſs

leſs fitted to act as light troops than in battalion. There are many other juſt remarks on the nature and utility of theſe corps, which our limits do not permit us to detail. But the author is ſtrenuous for giving them further encouragement, and deciſively hoſtile to thoſe meaſures of the late adminiſtration, which tended, as he forcibly argues, to damp their ſpirits and leſſen their efficiency. The principles which, he thinks, ought to regulate any ſyſtem for calling out the people in the defence of their country, are,

"*Firſt*, That the whole of our population ſhall be called out by *law*.

"*Second*, That different claſſes and deſcriptions of our population can perform certain duties, and ſubmit to certain ſacrifices, which cannot be performed by others with the ſame effect, nor required of them, without creating much individual hardſhip and inconvenience.

"*Third*, And of conſequence, that the different duties ought to be allotted to thoſe who can perform them with leaſt inconvenience to themſelves, and with greateſt benefit to the public." P. 93.

On theſe principles he engrafts a plan for claſſing the population according to the General Defence Act, and giving a certain degree of training to each claſs. For the particulars of this plan we muſt refer to the work itſelf, which well deſerves attention; as the author, though not profeſſing military knowledge, appears to be a man of ſenſe, and to have had practical experience of the volunteer ſyſtem.

ART. 19. *A Short Appeal to the Landed Intereſt of this Country, leſt Permanent Advantage ſhould be bartered for Temporary Gain.* 8vo. 23 pp. Hatchard. 1s. 1808.

The author before us complains of the violent outcry raiſed againſt the meaſures of prohibiting barley in the diſtilleries, and the prejudices hoſtile to it, which ſuch proceedings are calculated to infuſe into the mind. He conſiders, firſt, the objection, "That it is an attempt to favour the growers of Weſt-India produce, to the prejudice of the Britiſh farmer." In anſwer to this objection, he laments the jealouſy which ſubſiſts between the landed and the commercial intereſt; and argues that the diſtreſſes of the Weſt-India planters being notorious, it follows, that they are intitled to ſome relief; and there is no remedy ſo practicable, or ſo likely to afford the relief required, as the meaſure now propoſed. A ſecond objection ſtated by him is, that the farmer, learning that the market for a great part of his barley is ſtopped, will ceaſe to grow it. To which he anſwers, that "the land may be otherwiſe equally uſefully applied:" for, he obſerves, if barley is not ſown, either oats or potatoes will be ſubſtituted for it, or the land will be fallowed for turnips or wheat. In the former caſe, no loſs of produce will take place for the preſent year's conſumption; in

the latter, "if the fallow is made for turnips, that crop, by feeding ſheep and cattle, will add to the preſent year's ſupply of human food, and improve the land. In caſe a fallow for wheat is made, he grants that ſomewhat leſs corn may be grown for the preſent year, but thinks "that difference will be more than made up by the ſaving made from the diſtilleries, and the country will gain a laſting benefit: for, in his opinion, the farmers in general do not make ſufficient fallows, and conſequently keep the ſoil of their land comparatively in a ſtate of poverty. In moſt caſes, however, he does not ſuppoſe that the farmer will forego his crop of barley: for the diſuſe of it in the diſtilleries may not probably decreaſe the price in the proportion of more than ten to eight. As to the objection "that the diſuſe of corn in the diſtilleries will be productive of evil, becauſe great numbers of cattle and hogs are fed with the refuſe of it;" he endeavours to ſhow, "that it may be conſumed (if it can be ſpared) in feeding cattle with greater advantage than it is at preſent without paſſing into the hands of the diſtiller." He alſo thinks the ſurplus of our corn may be diſpoſed of in our colonies, and that "thus the Weſt-India intereſt may probably put more into the pockets of the landed intereſt than it will take from them." He therefore ſtrongly reprobates the county meetings, as thwarting the intention of government, and ſacrificing their country and humanity to the temporary intereſt of a few individuals.

On his principal topic we do not take upon ourſelves to pronounce, but we cannot agree to the author's ſtrong condemnation of "the preſent ſpirit" (as he terms) "of raiſing the rental of land." It may perhaps be carried too far; but if the riſe be moderate and gradual, it is undoubtedly a ſpur to induſtry and the ſource of agricultural improvement. Upon the whole, however, this little tract deſerves praiſe for good intentions, ſupported by ſound judgment and ability.

ART. 20. *The State of Britain, Abroad and at Home, in the eventful Year* 1808. *By an Engliſhman of no Party.* 8vo. 41 pp. 2s. Tipper. 1808.

That the preſent year has been and will be eventful, may indeed be ſafely aſſerted; but in how great degree it will prove ſo, in compariſon with former years, no writer can venture to pronounce. Nothing is more eaſy than to write looſe declamations on public affairs, few things more difficult than to trace the cauſes, and anticipate the conſequences of public meaſures, in times of danger, and amidſt ſcenes of horror and diſmay. Accordingly we find a conſiderable portion of the work before us to conſiſt of general remarks, which have little novelty or value. The firſt material diſcuſſion relates to the means of preventing the poſſibility of a famine in this kingdom, almoſt every maritime coaſt of Europe being occupied by our enemy, and all ſupplies of grain from

that

that quarter of the world precluded by his measures. To obviate this danger, the author proposes that "every parish possessing lands to a certain extent, be directed, by a public act of the legislature, to sow a tenth part with grain, and let the money arising from the sale of its produce, be applied, according to the direction of the major part of the inhabitants, or of the principal officers, for the relief of the indigent and diseased." He has not, however, told us who is to bear the expence of such a process; which if it is to fall, in the first instance, upon the parishes, would, in many instances, bring a heavy burthen upon the poor rates, and might not be repaid by the produce till after a considerable period. Nor are there, we believe, since the late inclosures, many parishes the wastes of which are so extensive and valuable as to answer the end proposed; and where they are valuable, it would, we imagine, be difficult to reconcile either the lords of the wastes or the commoners to an allotment which would trench upon the rights of both. As to the "increased harvest," which is the author's chief object, we cannot think it would be so considerable as might arise from facilitating and promoting inclosures in the usual mode. The author's subsequent restriction of the measure to parishes of a certain description, while it in part obviates these objections, deprives his plan of almost all its efficacy. The difficulties experienced by our West India merchants, and the distresses of our manufacturers, are then noticed in general terms, but without any proposal of a remedy for these evils. The author next asserts that the number of bankruptcies is unusually great. This, and we speak from knowledge, is by no means the fact; and if it were, might arise (as has been often the case) from the multiplicity of speculations, and the extent of credit, the consequences of a flourishing trade, and not from national distress.

The author proceeds to censure, in the same vague manner, the measures of our governors and generals in the East Indies, and he somewhat ludicrously accuses the latter of "endeavouring to excite commotions among such of the natives as were attached to our cause." The above charge, which seems to allude to some injudicious regulations, (long since abandoned,) respecting the native troops, would, if true, amount to treason or insanity; neither of which, we hope, may be justly imputed to any British commander. The policy of our late expedition to Egypt, and the conduct of that to Buenos Ayres, are, however, justly condemned. We agree with this writer in his opinion with regard to the seizure of the Danish fleet, which he justifies. Some of his reflections on our domestic affairs, towards the conclusion of his work, enforcing a more strict attention to the duties of religion and morality, are also, if not very new, well intended and just.

MILITARY.

ART. 21. *Memoir on the National Defence. By J. F. Birch, Captain in the Royal Engineers. The second Edition, corrected and considerably enlarged.* 8vo. 171 pp. 3s. 6d. Stockdale, 1808.

To give publicity to every suggestion respecting the national defence, is to us a far more imperious duty, than that of communicating literary information, or directing literary taste. Yet it is scarcely possible to give an adequate idea of military books, which, like the present, recommend many detached measures, and branch into a variety of details.

The author, in the outset, gives his reasons for concluding, that sooner or later, a serious invasion of Britain will take place. Without dwelling on this point, we will only observe, that the bare possibility of such an event, (which no one can reasonably deny,) would render it highly criminal in those who have power or influence, to neglect taking every measure for our security. He lays it down as a maxim, (which we fear is too true,) that France is not likely to make peace from any other motive than that of more speedily accomplishing the downfall of this kingdom, unless she sees reason to despair of effecting her object; and therefore he endeavours to show, that there are "inherent and incidental defects in our present plan of defence, of the militia and volunteer systems, and proposes the new-modelling and reinforcing the troops that compose them." The other part of his plan is "to make some permanent intrenched camps in the country; which," he thinks, "should form an essential part of the national force, however it may be constituted."

In order to support his objections to the militia and volunteer systems, the author goes into a long historical detail, in part extracted from Smith's Wealth of Nations," enumerating the several wars in ancient times, in which regular standing armies have shown themselves superior to militias; and he also takes great pains to obviate the arguments in favour of militia and volunteer corps, which have been drawn from the success of the American and French revolutions. On these details we shall make but few remarks. In the first place, we have not sufficient *data* upon which to compare the regular armies and militias of ancient times, with those of the present age, or with each other. To compare them, with any certainty, we ought to ascertain the precise state of discipline of each description of troops at the different periods of history adverted to. This we conceive to be wholly impracticable. No military man that we know of, has asserted that our volunteers, or even our regiments of militia, are equal to the regular troops, or that our regular army should not be increased in number, and the auxiliary force of militia

and

and volunteers, improved in diſcipline, ſo far as the ſtate of the country will admit. Yet we conceive great advantage may, by judicious management, be derived from thoſe auxiliary forces, in caſe of an invaſion; and that many of them might ſoon be made fit to act with the more diſciplined and experienced troops. In order to effect this purpoſe, ſo far as regards the militia, this author propoſes to give them officers of the line, and to aſſimilate them in every reſpect to troops of the line. The offence that ſuch a change, if violently and ſuddenly effected, would give to our moſt reſpectable country gentlemen, ſhould induce great caution in the adoption of any meaſure of ſuch a tendency. Already, by the admiſſion of half-pay officers, without the uſual qualification of property, much has been done towards preparing thoſe corps for actual ſervice.

With regard to the volunteers, (whom the author conſiders as nearly the worſt ſpecies of militia,) it is propoſed in this work to new model them, by ſelecting the youngeſt, and thoſe who are unmarried, with a view to the reinforcement of the regular army, in caſe of invaſion. That army, the author thinks, ſhould, if the encouragement of a moderate bounty fail, be recruited by ballot.

But the author's favourite plan is, to "eſtabliſh ſome defenſive fortified poſitions in Great Britain." In treating this part of the ſubject, he firſt "endeavours to reply to ſome objections that may be made to them, then ſpeaks of their utility, as evinced by experience, adverts to peculiar reaſons for adopting them here, ſtates their general advantages, and ſome particular ones, to be derived to ourſelves from a certain mode of conſtructing them, and concludes with their local application to this country, pointing out their requiſite number and ſituation." It it is impoſſible for us, within our limits, to follow him through theſe ſtatements and arguments. To ſome of the latter we readily aſſent; particularly to his opinion, that fortified ſtations in this kingdom, would no way endanger public liberty. On his military plan we do not feel ourſelves competent to decide; but ſuggeſtions, which ſeem the reſult of military experience, and much attention to the ſubject, certainly merit the conſideration of thoſe on whom our defenſive arrangements will depend. One inadvertence of this author, we cannot help obſerving. He ſeems, in a note, to give credit to the pretended treaties of Pilnitz and Pavia; the latter of which has been ſhown to be an abſolute forgery, and the former reſts on no other ground than the declaration iſſued by Auſtria and Pruſſia againſt the coercion uſed on the king of France, and in favour of ſuch a conſtitution as that ſovereign might, in conjunction with his people, *freely* accede to, and adopt.

MEDICINE.

ART. 22. *Caſes and Obſervations on Lithotomy: including Hints for the more ready and ſafe Performance of the Operation. (With an Engraving.) To which are added, Obſervations on the Chimney-Sweeper's Cancer, and other miſcellaneous Remarks. By W. Simmons Surgeon.* 8vo. 40 pp. Manchester, Clarke, and Ford; London, Vernor and Hood. 1808.

This is a tract conſiſting of only forty ſmall pages, yet it contains obſervations on Lithotomy, Cancer, the Inveterate Ulcer on the Alæ Naſi, and Diſlocations.

Much cannot be ſaid on ſo many important ſubjects, in ſo few words; and the author with great propriety has employed the term Hints in the title page.

But is any perſon compelled to publiſh his Hints? would it not be better both for the ſake of the public, and of the author, to wait patiently till every notion ſhall be matured by reflection, and confirmed by practice?

ART. 23. *A Treatiſe on the Hernia Humoralis, &c. to which are added Remarks on the Opacity of the Cornea, elucidated by Caſes. By Thomas Luxmoore, Member of the Royal College of Surgeons; Surgeon extraordinary to his Royal Highneſs the Prince of Wales; Surgeon to the Eaſtern Diſpenſary, and to the Honourable Artillery Company.* 12mo. 96 pp. Highley. 1806.

In the Hernia Humoralis, Mr. Luxmoore recommends to bleed, and to exhibit laxatives, antimonials and opiates. The local remedies are, ſcarifying the ſcrotum, warm applications in the firſt ſtage, and cold in the ſecond.

For the opacity of the cornea he adviſes topical bleedings; eye waters of white vitriol, calomel and lime water, or a diluted ſolution of corroſive ſublimate. Internally, half a grain of calomel with an eighth of a grain of tartar emetic is ſometimes exhibited at night.

If there is not much novelty in the author's practice, it has the better chance of not being reprehenſible.

DIVINITY.

ART. 24. *Miſtakes in Religion expoſed: An Eſſay on the Prophecy of Zechariah. By the late Rev. H. Venn, M. A. Author of the Complete Duty of Man.* Ogle. 12mo. pp. 290. 1807.

The miſtakes here expoſed are in general ſuch as tend to depreciate the grace of God, and the redemption wrought by Jeſus;

Jeſus; miſtakes, of which, lately, many have been juſtly, ſome we think unjuſtly, accuſed. It would be pleaſant to us if we could ſucceſsfully place matters between the two extremes of this important controverſy; but from the courſe that things have lately taken, we deſpair of bringing the oppoſing parties to any agreement; and yet we hope, after all, the diſpute is rather about terms than eſſentials, that is, in regard to certain of the diſputants; for we would by no means be underſtood to vindicate any who do really depreciate the grace of God, and the great work of redemption; but we cannot quite go the length of conceiving, that all practical diſcourſes are really dangerous and pernicious, unleſs accompanied with all thoſe gloomy repreſentations of our innate corruptions, which muſt tend to increaſe deſpondency, and in ſome caſes, we fear, to render bad habits more inveterate. Short of this, however, we are willing to confeſs that, according to preſent appearances, it is much to be feared that both thoſe "ſpiritual enemies," and that "Horn of Salvation," of which Zechariah prophèſied, are too little thought of, and the everlaſting "covenant of grace" deplorably overlooked. We fear that among thoſe even who profeſs in their devotions to have a competent idea of the redemption wrought by Chriſt, and the need of God's help to give efficacy to their ſervices, too many incline in their hearts to that *rational* mode of faith (as they chooſe to call it), which repreſents Chriſtianity merely as a rule of life, and our Lord as a moral teacher. We certainly therefore wiſh ſucceſs to all thoſe publications which may help to diſſeminate more becoming ideas of Chriſtianity. The concluding remarks of this book may be conſidered as a good comment upon the work itſelf; and in the general purport of theſe obſervations we cordially agree. Chriſtian morality ſhould be as much as poſſible inculcated on Chriſtian principles, and thoſe principles duly enforced. Miſtakes, however, have occurred alſo, we think, in the enforcement of ſuch principles, as well as in their omiſſion, and moſt likely the extremities to which things are carried on both ſides, will long prevent the proper diſcernment of that middle point, in which all might be brought to an agreement. We firmly believe *many* have been moſt *unjuſtly* accuſed of preaching morality to the excluſion of the grace of God; and many as *unjuſtly*, of inſiſting on God's grace to the excluſion of moral righteouſneſs; and theſe we think the moſt lamentable miſtakes, becauſe they tend to ſeparate thoſe, who, we would hope, are not actually at variance; but who have a common enemy againſt whom their attacks might more properly be directed, than againſt each other.

ART. 25. *Eſſays to do good; addreſſed to all Chriſtians, whether in public or private Capacities. By the late Cotton Mather, D.D. F.R.S. A new Edition, improved by George Burder.* Small

Small 8vo. 172 pp. 2s. 6d. Williams and Smith, &c. 1807.

The sketch of the author's life (in a preface by the editor) is very interesting. Dr. Mather is represented as a man of distinguished piety and benevolence, joined with a high degree of prudence and activity; and thus, an eminently good and useful man. The preface, by Dr. M., is somewhat quaint and singular, but instructive and entertaining; and so are the Essays in general. We recommend the perusal of pp. 28—33, to those persons in particular, who stile themselves *evangelical* preachers. We do not commend the four last lines of p. 68, nor the twelve lines which follow them. At p. 86, we acknowledge an important truth: "In your visits, an incredible deal of good may be done, by distributing little books of piety. You may, without much expence, be furnished with such books to suit all persons and circumstances." In the *note*, the editor should have added (or rather have placed *first*) *the Society for Promoting Christian Knowledge*; an establishment, which, if universally known throughout the kingdom (and a little enquiry in each district would make it known) would find a subscriber or a benefactor in every friend to social order and sound religion. The advice at p. 90, l. 1—6, may be proper for ministers receiving voluntary support; but not for those, who are bound to maintain the legal rights of their station. As to clergymen being physicians, it seems to be in these times very unnecessary: we have an abundance of physicians; but by what authority, and after what trials they were made so, is in too many cases unknown to their neighbours. At p. 95, Dr. M. dreams the attainment of Latin to be *a journey of a few days*. But on the subject of classical schools, Dr. M. is a mere dreamer. At p. 105, the editor should have stated in a note, what England now sees in a chief magistrate. But in this page, the editor (not Dr. M.) exhibits a strong dislike of our ecclesiastical establishment. Indeed, the contents of this book from p. 100, to the end, are, in style and matter, generally different from the preceding pages; and the whole volume requires much further improvement.

MISCELLANIES.

ART. 26. *Thoughts on the Marriages of the labouring Poor: containing Instructions for their Conduct before and after entering into that important State; with four authentic and moral Stories, illustrating the Subject. By Thomas Kelly.* 12mo. 89 pp. 1s. 6d. Kearsley and Hatchard. 1806.

This is one of the most extraordinary books that have come within our notice; and we lament that it did not sooner engage our attention, and secure our recommendation to the public.

Thoughts

Thoughts more ſound, inſtructions more ſalutary, ſtories more intereſting and affecting, have ſeldom been preſented to Engliſh readers. But let us ſuſpend for a moment our praiſe, and let it be juſtified by an extract from the introduction.

" Next to the duties which a man owes to his Creator and to his own family, are thoſe which are due to that ſociety of which Providence has been pleaſed to conſtitute him a member. In all ages and countries, good men have ſtrongly felt and acted upon this principle; and ſurely the citizens of this highly-favoured iſland, in this enlightened period, ſhould more cheerfully diſcharge the patriotic debt they owe to the community, than any other race of men upon earth; conſcious that they poſſeſs ſuch political bleſſings as no other nation does, or ever did enjoy.

" Forcibly impreſſed with this idea, though poor, friendleſs, and unknown—though declining into the vale of years—and having a family to maintain by my daily labour—I have not heſitated to wield my feeble pen for the advantage of that claſs, in which the Diſpoſer of Events has been graciouſly pleaſed to place me—*the Labouring Poor of the United Kingdom.*" P. 3.

It will not be *our* fault, if *Thomas Kelly* ſhould any longer be *friendleſs* and *unknown*; and we have no reaſon for doubting that he is actually the perſon whom he deſcribes: though the ſtyle of his work is ſo correct and elevated, that it would not diſcredit any writer whatever.

The *thoughts* begin with a *panegyric* upon *Matrimony*; and *Mr. Malthus*, we hope, will not anſwer it by a *phillipic*. We might fill many pages with valuable extracts from this work; but one more will exhibit the deſign and plan of it.

" If ſuch are the flowery paths of wedlock, how comes it that ſo many of the lower claſſes of ſociety find them ſtrewed with thorns? Many paſs their lives in penury, diſcord, and vain repentance; many die broken-hearted, or through exceſſive drinking to drown their cares; not a few fly from their country, and leave their wretched families a prey to want and deſpair; while many a well-meaning young man is deterred from marrying, by the example of his acquaintance. This is a dreadful, and (with pain I write it) an increaſing evil! I have marked its progreſs, particularly in the metropolis, for many years; it threatens to undermine the very baſis of ſociety; and it becomes the duty of every man who loves his country, to endeavour to avert it.

" It appears to me, after the cloſeſt inveſtigation, that the miſeries endured by the labouring married men of the united kingdom ariſe principally from their own thoughtleſsneſs and imprudence. I ſhall ſtate what I conceive to be the cauſes of them, under ſix diſtinct heads; and treat of them ſeparately, in the cleareſt and moſt conciſe manner I poſſibly can.

" 1. The want of due preparation for the important ſtate into which they are deſirous to enter.

" 2. The

" 2. The neglect of chooſing a proper partner for life.
" 3. Want of economy after marriage.
" 4. Neglect of their children's education.
" 5. The cuſtom of ſuffering their families to be idle.
" 6. The pernicious habit of drinking." P. 6.

On the ſubject of *Education*, the author ſeems to forget, a moment, the deſcription of poor mentioned in his *title page*; when he recommends (at p. 22.) an acquaintance with *Univerſal Hiſtory*, the hiſtories of *Greece* and *Rome*, and modern *Geography*. Poor children, *poſſeſſing ſingularly good talents*, may be thus inſtructed, with a hope of their advancement in the world; but upon *others* the time would be waſted; and they would probably be unfitted, in ſome degree, for their humble deſtination. To a knowledge of *writing*, and the common rules of *arithmetic*, we make no objection; nor to an intended *ſailor* learning a little *navigation*; a *carpenter*, *admeaſurement*,; and a *clerk*, *book-keep-keeping*. The domeſtic inſtruction of girls, at p. 23, is unexceptionably good and uſeful. At pp. 21, 22, *the Sacred Writings* ſhould have been longer dwelt upon.

Having ſtrongly impreſſed, under the *ſix heads* enumerated, much excellent advice; the author proceeds to his *Four authentic and moral Stories*; of which the titles are—*The thoughtleſs Huſband—the prudent Huſband—the vicious Wife—the virtuous Wife*. We ſhall only repeat, that theſe ſtories are remarkably intereſting and affecting; and ſhall forbear to produce any more ſpecimens of the work; but recommend it as one of the moſt uſeful little gifts, which a truly charitable perſon can diſtribute among his poor neighbours.

ART. 27. *Memorials of Nature and Art, collected on a Journey in Great Britain, during the Years* 1802 *and* 1803. *By Chriſtian Auguſtus Gottlieb Goede. Tranſlated from the original German, by Thomas Horne.* 12mo. 3 Vols. Mawman. 1808.

We confeſs that we have not peruſed the whole of theſe volumes. The truth is, that opening them in various parts, as chance directed, we met with ſo many offenſive abſurdities, and ſuch total ignorance of Engliſh cuſtoms and manners, that we found ourſelves divided between indignation and contempt. The remarks on female education, in particular, as adopted in this country, are in the higheſt degree prepoſterous and falſe. Where did the writer, or where could he, meet with women of rank and faſhion, " who unanimouſly declared, that amongſt all their female companions at ſchool, they never had a friend." Nor are the remarks of *fine ladies*, crouding the ſhops of confectioners, and ſtuffing themſelves with ices, paſtry and ſweetmeats, with their ſplendid equipages aſſembled at the door, capable of exciting any thing but ridicule. Our firſt wonder is, that any

perſon

perſon ſhould write ſuch ribaldry; our next, that any one ſhould think it worth their while to tranſlate it.

ART. 28. *Eloge de Corneille. The Eulogy of Corneille.* 43 pp. 8vo. 1s. 6d. Da Ponte, London. 1808.

The National Inſtitute of France, it ſeems, offered lately a premium for the beſt Eulogy on the greateſt of their Dramatic writers; but we learn from a note in the preſent Work, that for reaſons foreign to literature, the preſent compoſition was not admitted to a competition with the others that were preſented.

The author, in delineating the character of Corneille appears to us to have borrowed his energetic ſtyle; and we could point out various paſſages which will remind the reader of the forcible language of the ſublime Dramatiſt. One of theſe we will inſert, in the original, for the ſatisfaction of thoſe who are able to form an opinion on the ſubject.

"*Poete Sublime*, que ne puis je pour te preſenter ici dans toute ta majèſté littéraire, emprunter tes connaiſſances, la profondeur, la juſteſſe de tes idées, l'energie de ton ſtyle? Certes, ſi l'amour, le reſpect, la veneration, l'enthouſiaſme pour les grands hommes ſuffiſaient pour les célebrer dignement, nul ne pourrait mieux que moi remplir ce noble; et ſaint devoir. Mais pour ſaiſir et expoſer de hautes et grandes conceptions, ne faut il pas élever les ſiennes à cette hauteur? Quelque crainte que doive inſpirer cette idée, j'oſerai d'une main affaiblie par l'âge, et parle malheur, préſenter mon encens; et quelle que ſoit l'imperfection du culte, du moins un genou de plus aura été flechi devant les autels de genie."

ART. 29. *The Theory of Dreams, in which an Enquiry is made into the Powers and Faculties of the human Mind, as they are illuſtrated in the moſt remarkable Dreams recorded in ſacred and profane Hiſtory.* 12mo. 2 Vols. Rivington. 8s. 1808.

Theſe are two very curious, intereſting, and learned little volumes; they demonſtrate much diligence of reſearch, much acuteneſs of remark, and no inconſiderable learning. Indeed they are evidently the production of a man of grave deliberation, and very extenſive reading.

The general theory inculcated is this, that no dreams, excepting thoſe involved in the Hiſtory of Revelation, have any neceſſary connection with or can afford any aſſiſtance towards diſcovering the ſcenes of futurity.

Every more remarkable dream recorded in ſacred and profane hiſtory, in ancient as well as in more modern times, is introduced with ſenſible and pertinent remarks. Diſtinctions are very ſagaciouſly made between them all, and many at firſt ſight myſterious and perplexing, are ſatisfactorily accounted for from particular

habits of life; from feelings of ſuperſtition; from peculiarity of conſtitution; or from local circumſtances. The references throughout are very circumſtantial and very accurate; the pious mind can no where be offended, the wayward and petulant no where provoked to ridicule, and above all the licentious no where be encouraged. The impreſſion left upon every ingenuous mind from the peruſal of theſe volumes, muſt neceſſarily be that they were compoſed and compiled entirely from a love of truth, from a deſire to encourage a due inveſtigation of recorded incidents; and to diſtinguiſh as far as poſſible between the deluſions of fanaticiſm and the momentous warnings of the God of Truth.

ART. 30. *Leſſons for young Perſons in humble Life: calculated to promote their Improvement in the Art of Reading, in Virtue and Piety, and particularly in the Knowledge of the Duties peculiar to their Stations.* 12mo. 336 pp. 3s. 6d. Longman and Co. Printed at York. 1808.

Very neatly printed, and well ſelected; containing a great ſtore of inſtruction in a ſmall compaſs. It pretends to no character but that of a compilation, but we ſee no reaſon why the compiler's humble wiſh ſhould not be gratified.

"If this little book ſhould become a favourite in the farm-houſe and in the cottage; if maſters and miſtreſſes ſhould preſent it to their ſervants and apprentices; if tender parents and other friends of youth ſhould be pleaſed to ſee it in their hands, eſpecially on their firſt ſetting out in life; if it ſhould be read with intereſt and edification by the elder pupils in our ſchools of various denominations for the children of the poor, &c. &c. the author will rejoice in the thought of not having laboured in vain."

ART. 31. *Men and Manners: or, Concentrated Wiſdom. By A. Hunter, M. D. F. R. S. The ſecond Edition, much enlarged.* 12mo. 202 pp. 3s. Mawman, &c. Printed at York. 1808.

The name of a reſpectable author ought by no means to carry off ſuch a book as this, without reprehenſion. The title is an arrogant miſnomer, and ought, in many inſtances, to be reverſed. The author imitates, and ſometimes ſteals, poor Richard's ſayings, long ago publiſhed in America. But poor Richard was Dr. Franklin, and Dr. Hunter is a very different man. He calls this a ſecond edition, probably becauſe a part of it was publiſhed in Culina: but the ſayings which might paſs in a cookery book, make a bad figure when brought forward by themſelves. We have here 1146 ſayings, which, if they were claſſed, would be ſo nearly abſorbed under the heads of *trivial, fooliſh, falſe, pernicious, ſtolen*, that what would remain

to ſtand as *ſenſible* and *original*, (putting *wiſdom* out of the queſtion,) would hardly be worth printing as an appendix to a pocket book.

We ſhall give a ſpecimen or two from each claſs, that our readers may ſee what kind of remarks Dr. H. has dignified with the title of "concentrated wiſdom."

TRIVIAL. No. 2. "Paint the ſteps of your ſtaircaſe a ſtone colour; it will ſave ſcouring and ſoap."

4. "Never ſuffer your rooms to be littered, but keep your chairs and tables in their proper places."

10. "Look now and then into your kitchen and larder, and always know what you have for dinner," &c. &c. To this claſs belongs a vaſt number of *truiſms*,—as 630, 636, &c.

FOOLISH. 3. "When cards have been once or twice played with, ſend them to the bookbinder to be cut at the edges." Is not this contrary to law? But if not, is it worth printing?

14. "Leave your purſe at home when you go to——an auction room."

18. "*Never enter* an auction room," &c. 'How conſiſtent.'

100. "A real gentleman, or lady, may be known at firſt ſight." Many fooliſh people have ſaid this: but did any wiſe man ever write it down before Dr. Hunter?

124. "Warm your pocket handkerchiefs; they will laſt longer clean, and be much more comfortable in the wear." How long *would* Dr. H. wear one pocket handkerchief?

284. "Never take an unfolded handkerchief from your pocket. It ſhows that you have not uſed one during the day." And why ſhould you without occaſion? the contrary is rather true, as deſigned to ſhow that you have a clean one, &c. &c. &c.

FALSE. 36. "A little ſpittle takes out greaſe ſpots from woollen cloth." 127. If the Dr. wears a wig, and bathes his head, we fear he has proved this maxim falſe. 772, and ſeveral others, are phyſically falſe. 518 is falſe, becauſe it has long been the law, and the conſequence does not follow.

PERNICIOUS. To this claſs belong ſeveral that reflect upon the various conditions of life, as 30 and 450, which obliquely encourage diſcontent in the poor, and falſely too: for a pious labourer has much more to thank God for than a vicious rich man. Several illiberal ſentences againſt the univerſities, particularly 1137, and ſome againſt biſhops and clergy; 828 even encourages duelling.

STOLEN. This claſs would take up nearly half the book, which is full even of old and trite ſayings. Poor Richard is ſeveral times plundered, as in 37, 134: and ſometimes murdered, as in 173, which moſt flatly expreſſes, what he ſays ſo very neatly, in the following words; "If you would have your buſineſs done, go; if not, ſend." The Dr. ſometimes even plunders himſelf, by repetition, and ſometimes by inconſiſtency. But, after all, the prevalent character of the collection is flat

habits of life; from feelings of superstition; from peculiarity of constitution; or from local circumstances. The references throughout are very circumstantial and very accurate; the pious mind can no where be offended, the wayward and petulant no where provoked to ridicule, and above all the licentious no where be encouraged. The impression left upon every ingenuous mind from the perusal of these volumes, must necessarily be that they were composed and compiled entirely from a love of truth, from a desire to encourage a due investigation of recorded incidents; and to distinguish as far as possible between the delusions of fanaticism and the momentous warnings of the God of Truth.

ART. 30. *Lessons for young Persons in humble Life: calculated to promote their Improvement in the Art of Reading, in Virtue and Piety, and particularly in the Knowledge of the Duties peculiar to their Stations.* 12mo. 336 pp. 3s. 6d. Longman and Co. Printed at York. 1808.

Very neatly printed, and well selected; containing a great store of instruction in a small compass. It pretends to no character but that of a compilation, but we see no reason why the compiler's humble wish should not be gratified.

"If this little book should become a favourite in the farm-house and in the cottage; if masters and mistresses should present it to their servants and apprentices; if tender parents and other friends of youth should be pleased to see it in their hands, especially on their first setting out in life; if it should be read with interest and edification by the elder pupils in our schools of various denominations for the children of the poor, &c. &c. the author will rejoice in the thought of not having laboured in vain."

ART. 31. *Men and Manners: or, Concentrated Wisdom. By A. Hunter, M. D. F. R. S. The second Edition, much enlarged.* 12mo. 202 pp. 3s. Mawman, &c. Printed at York. 1808.

The name of a respectable author ought by no means to carry off such a book as this, without reprehension. The title is an arrogant misnomer, and ought, in many instances, to be reversed. The author imitates, and sometimes steals, poor Richard's sayings, long ago published in America. But poor Richard was Dr. Franklin, and Dr. Hunter is a very different man. He calls this a second edition, probably because a part of it was published in Culina: but the sayings which might pass in a cookery book, make a bad figure when brought forward by themselves. We have here 1146 sayings, which, if they were classed, would be so nearly absorbed under the heads of *trivial, foolish, false, pernicious, stolen*, that what would remain

to ſtand as *ſenſible* and *original*, (putting *wiſdom* out of the queſtion,) would hardly be worth printing as an appendix to a pocket book.

We ſhall give a ſpecimen or two from each claſs, that our readers may ſee what kind of remarks Dr. H. has dignified with the title of "concentrated wiſdom."

TRIVIAL. No. 2. "Paint the ſteps of your ſtaircaſe a ſtone colour; it will ſave ſcouring and ſoap."

4. "Never ſuffer your rooms to be littered, but keep your chairs and tables in their proper places."

10. "Look now and then into your kitchen and larder, and always know what you have for dinner," &c. &c. To this claſs belongs a vaſt number of *truiſms*,—as 630, 636, &c.

FOOLISH. 3. "When cards have been once or twice played with, ſend them to the bookbinder to be cut at the edges." Is not this contrary to law? But if not, is it worth printing?

14. "Leave your purſe at home when you go to——an auction room."

18. "*Never enter* an auction room," &c. 'How conſiſtent.'

100. "A real gentleman, or lady, may be known at firſt ſight." Many fooliſh people have ſaid this: but did any wiſe man ever write it down before Dr. Hunter?

124. "Warm your pocket handkerchiefs; they will laſt longer clean, and be much more comfortable in the wear." How long *would* Dr. H. wear one pocket handkerchief?

284. "Never take an unfolded handkerchief from your pocket. It ſhows that you have not uſed one during the day." And why ſhould you without occaſion? the contrary is rather true, as deſigned to ſhow that you have a clean one, &c. &c. &c.

FALSE. 36. "A little ſpittle takes out greaſe ſpots from woollen cloth." 127. If the Dr. wears a wig, and bathes his head, we fear he has proved this maxim falſe. 772, and ſeveral others, are phyſically falſe. 518 is falſe, becauſe it has long been the law, and the conſequence does not follow.

PERNICIOUS. To this claſs belong ſeveral that reflect upon the various conditions of life, as 30 and 450, which obliquely encourage diſcontent in the poor, and falſely too: for a pious labourer has much more to thank God for than a vicious rich man. Several illiberal ſentences againſt the univerſities, particularly 1137, and ſome againſt biſhops and clergy; 828 even encourages duelling.

STOLEN. This claſs would take up nearly half the book, which is full even of old and trite ſayings. Poor Richard is ſeveral times plundered, as in 37, 134: and ſometimes murdered, as in 173, which moſt flatly expreſſes, what he ſays ſo very neatly, in the following words; "If you would have your buſineſs done, go; if not, ſend." The Dr. ſometimes even plunders himſelf, by repetition, and ſometimes by inconſiſtency. But, after all, the prevalent character of the collection is flat

and ſenſeleſs *truiſm*, obvious things, not worth aſſerting or denying. The Dr. might moſt have profited by No. 321. He remembers, he ſays, "an unfortunate youth, who bore a good reputation, till he publiſhed himſelf a ſimpleton." We knew of an old man, who had good credit till he publiſhed, firſt a book of kitchen receipts, and ſecondly, a fooliſh book of maxims; which, whoever reads, will wiſh that the author had never kept a ſlate to note his night thoughts. See No. 165.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Letters on Arianiſm and other Topics in Metaphyſics and Theology; in Reply to the Lectures of the Rev. Benjamin Carpenter. By Thomas Belſham. 4s.

A Letter to a Noble Duke, on the incontrovertible Truth of Chriſtianity. 3s. 6d.

Sermons on ſeveral Subjects. By the late Rev. William Paley, D. D. 10s. 6d. *

An Analyſis of Ward's Errata of the Proteſtant Bible, a Work publiſhed in England in the Year 1688, for the Purpoſe of expoſing the Proteſtant Bible and Proteſtant Clergy to Ridicule and Contempt: and republiſhed in Dublin for the ſame Purpoſe in September 1807. By the Rev. Edward Ryan, D. D. 2s.

A Sermon preached before his Grace, John, Duke of Bedford, Lord Lieutenant, &c. and the Members of the Aſſociation incorporated for diſcountenancing Vice, and promoting the Knowledge and Practice of the Chriſtian Religion, in St. Peter's Church, on Thurſday, April 9, 1807. By the Right Rev. Chriſtopher (Betſon) Lord Biſhop of Cloniert. 2s.

A Liſt of Books recommended to the younger Clergy, and other Students in Divinity, within the Dioceſe of Cheſter. To which is now added, the learned Mr. Dodwell's Catalogue of the Chriſtian Writers, &c. 3s. A New Edition.

A Second Letter to the Author of Remarks on the Biſhop of Durham's Charge, occaſioned by the Vindication of theſe Remarks, republiſhed by a Clergyman of the Dioceſe of Durham. 1s. 6d.

A Defence of the Principal Doctrines of Evangelical Religion, in a Letter to a Barriſter: occaſioned by his "Hints on the Nature and Effect of Evangelical Preaching." By a Layman. 3s.

An Attempt to prove the Truth of Chriſtianity, &c. in a Series of Diſcourſes preached before the Univerſity of Oxford in the Year 1808, at the Lecture founded by the Rev. John Bampton, M. A. By John Penroſe, M. A. of Corpus Chriſti College, Oxford. 8vo. 9s.

---

* See our Review on theſe Sermons, p. 159. They are now publiſhed for Sale. Edit.

Chriſtian Doctrine oppoſed to Hereſy: a Sermon, preached in the Pariſh Church of St. Paul, Bedford, before the Rev. Dr. Shepherd, Archdeacon, at the Annual Viſitation of the Clergy, held on Thurſday, May 12, 1808. By the Rev. Joſhua Morton, Vicar of Riſely, Bedford, and Chaplain to his Royal Highneſs the Prince of Wales. 1s. 6d.

The Curate Catechiſing: or a Familiar Expoſition of the Church Catechiſm. By the Rev. W. Thiſtlethwaite, B. A. 1s.

Firſt Part of an Apology for the late Chriſtian Miſſions in India. By Andrew Fuller, Secretary to the Baptiſt Miſſionary Society. 2s. 6d.

Religious Education, as it conſtitutes one Branch of the Diſcipline of the Church of England, conſidered in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Viſitation, holden June 8th, A. D. 1808. By Joſeph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Publiſhed at the Requeſt of the Clergy preſent. 4to. 2s. 6d.

Two Sermons on Religious Eſtabliſhments. Preached before the Univerſity of Oxford, at St. Mary's; the firſt on Sunday May 29th, 1808, the Anniverſary of the Reſtoration of King Charles the Second. The ſecond, on Wedneſday, June 29th, 1808. Being St. Peter's Day. By Robert Dickinſon, M. A. Fellow of Queen's College, and one of His Majeſty's Preachers at Whitehall. 2s. 6d.

Jeruſalem; or, an Anſwer to the following enquiries: What is the Etymology of the word Jeruſalem? And, is there any connection between Salem and Jeruſalem? By Granville Sharp. Wherein is ſhown, that the true and literal Interpretation of the Word "Jeruſalem" comprehends two very oppoſite and diſtinct national Characters, peculiarly applicable to two equally oppoſite and diſtinct, though very diſproportionate Parts of the Hebrew Nation; Characters which are unqueſtionably expreſſed in the original Name of their own capital City, though this has never before been explained, it ſeems, either by Jews or Chriſtians. 2s.

HISTORY. TRAVELS.

An Account of Jamaica, and its Inhabitants. By a Gentleman, long reſident in the Weſt Indies. 8vo. 7s. 6d.

A Journal of the Voyages and Travels of a Corps of Diſcovery, under the Command of Capt. Lewes and Captain Clarke, of the Army of the United States, from the Mouth of the River Miſſouri, through the interior Parts of North America, to the Pacific Ocean, during the Years 1804, 5, and 6. By Patrick Gaſs, one of the Perſons employed on the Expedition. 9s.

The Beauties of Scotland, containing a clear and full Account of the Agriculture, Commerce, Mines, and Manufactures, of the Population, Cities, Towns, Villages, &c. of each County. 5 Vols. 8vo. 3l. 15s.

Memoir of the Moſquito Territory, as reſpecting the voluntary Ceſſion of it to the Crown of Great Britain, &c. By John Wright, Eſq. late Commander of his Majeſty's Ship Swift, and Senior Officer of his Majeſty's Naval Forces at Honduras and on the Moſquito Shore. 1s. 6d.

LAW.

A Series of Original Precedents in Conveyancing, adapted to Common Uſe, with Practical Notes: and Variations ſuiting each Precedent to all the moſt uſual Circumſtances of Title. By Charles Barton, of the Inner Temple, Eſq. Barriſter at Law. 4 vols. 8vo. 3l. 3s.

Report of the Arguments upon the Application to the Court of King's Bench, for leave to file an Information againſt Mr. Ralph Dodd, upon the Statute of 6 George I. chap. 18. for attempting to eſtabliſh a London Diſtillery Company, with transferrable Shares. 2s. 6d.

Report of the Proceedings, under a Writ of Inquiry of Damages: in an Action in the Court of King's Bench, in which the Right Hon. Lord Borringdon was Plaintiff and the Right Hon. Sir A. Paget, K. B. Defendant, executed before the Sheriff of Middleſex and a ſpecial Jury, on the 19th inſtant. Taken in Short Hand by Mr. Gurney. 2s.

Ditto. By John and William Plomer, Writers to the Sheriff's Court. 2s. 6d.

MEDICAL.

Important Reſearches upon the Exiſtence, Nature, and Communication of Venereal Infection, in pregnant Women, new born Infants and Nurſes. By the late P. A. O. Mahon, Chief Phyſician to the Venereal Hoſpital at Paris. Theſe are contraſted with the Opinions of the late John Hunter upon this Subject, together with Obſervations thereon, by Jeſſe Foot, Surgeon.

Proceedings and Report on the State of the Hoſpitals at the Military Depot in the Iſle of Wight, &c. By Sir I. M. Hayes, Bart. John Hunter, M. D. George Pinckard, M. D. and John Weir, Eſq. 2s. 6d.

Debates in Parliament reſpecting the Jennerian Diſcovery, including the late Debates on the further Grant of 20,000l. to Dr. Jenner. Together with the Report of the College of Phyſicians of London on the Vaccine Inoculation, with Introductory Remarks. By Charles Murray. 5s.

Hints for the Conſideration of Parliament, in a Letter to Dr. Jenner, on the ſuppoſed Failures of Vaccination at Ringwood; including a Report of the Royal Jennerian Society on that Subject, after a careful public Inveſtigation upon the Spot; alſo containing Remarks on the prevalent Abuſe of Variolous Inoculation, and on the dreadful Expoſure of Out-Patients attending at the Small-pox Hoſpital. By W. Blair, Surgeon of the Lock Hoſpital, &c. 8s. 6d.

BIOGRAPHY

BIOGRAPHY.

The Itinerant, or Genuine Memoirs of an Actor. By S. W. Ryley. 3 vols. 1l. 1s.

An Account of the Life and Writings of James Bruce, of Kinnaird, Eſq. F. R. S. Author of Travels to diſcover the Source of the Nile. By Alexander Murray, F. A. S. 4to. 2l. 12s. 6d.

Characters, Moral and Political, of the principal Perſonages throughout the French Revolution, the Conſular and Imperial Government. 8vo. 7s. 6d.

An Authentic Narrative of the Cauſes which led to the Death of Major John Andre, Adjutant-general of the Britiſh Forces in North America. By Joſhua Hall Smith, Eſq. 8s.

AGRICULTURE.

A Review of the Reports of the Board of Agriculture, from the Northern Department of England; comprizing Northumberland, Durham, Cumberland, Weſtmoreland, Lancaſhire, Yorkſhire, and the mountainous Parts of Derbyſhire, &c. By Mr. Marſhall. 12s.

An Immediate and Effectual Mode of Raiſing the Rental of the Landed Property of England, and rendering Great Britain independent of other Nations for a Supply of Bread Corn. By a Scotch Farmer, now farming in Middleſex. 4s.

Firſt Part of the Sixth Volume of Communications to the Board of Agriculture, on Subjects relative to the Huſbandry and Internal Improvement of the Country. 4to. 15s.

EDUCATION.

The Firſt Elements of the French Language, adapted to the Uſe of Beginners, as an Eaſy Inſtruction to the more extenſive Grammars. By C. F. H. B—N—L. 4s.

A New and Complete Grammar of the Spaniſh Language, Commercial and Military: with Letters, Dialogues, Fables, Proſe and Poetical Extracts. By John Emm. Mordente. 6s.

Scanning Exerciſes for young Proſodians, containing the firſt two Epiſtles from the Electa ex Ovidio minutely ſcanned, proved by the Rules of the Eton Grammar, and interſperſed with occaſional Remarks, the whole calculated to ſave Time and Labour, to both Teacher and Pupil. By J. Carey, LL.D. 4s.

POLITICS.

Britiſh Liberty and Annuity Bubbles. 2s.

A Letter from Mr. Whitbread to Lord Holland, reſpecting the preſent Situation of Spain.

Subſtance of the Speech of Viſcount Sidmouth in the Houſe of Lords, May 17, 1808, on propoſing certain Reſolutions reſpecting the Daniſh Merchant Ships detained in Britiſh Ports. 1s.

Obſervations on the Fifth Report of the Commiſſioners of Military Inquiry. By Thomas Keate, Eſq. F.R.S. Surgeon-General to the Forces. 4to. 12s.

The

The Subſtance of the Debates on the Bill for aboliſhing the Slave Trade, which was brought into the Houſe of Lords on the 2d of January, 1807, and into the Houſe of Commons on the 10th of February, 1807, and which was finally paſſed into a Law on the 25th of March, 1807. 5s.

A Letter to the Commiſſioners of Military Inquiry; explaining the true Conſtitution of a Medical Staff, the beſt Form of Œconomy for Hoſpitals, &c. with a Refutation of Errors and Miſrepreſentations contained in a Letter by Dr. Bancroft, Army Phyſician, dated April 28, 1808. By Robert Jackſon, M.D. 2s. 6d.

American Encroachments on Britiſh Rights; or, Obſervations on the Importance and Reſources of the Britiſh North American Colonies, and on the late Treaties with the United States, &c. &c. By Nathaniel Atcheſon, Eſq. F.A.S. 9s.

A Survey of Europe; Political, Hiſtorical, Topographical, Hydrographical, Military, and Naval, with a deſcriptive Plan of Operations for curbing the Ambition of Bonaparte, &c. Addreſſed to his Moſt Gracious Majeſty. By M. A. I. S. 5s. 6d.

An Inquiry into the State of National Subſiſtence, as connected with the Progreſs of Wealth and Population. By W. T. Comber. 9s.

Eſſay on Government. By Philopatria. 7s.

CATHOLIC QUESTION.

Neceſſity for univerſal Toleration, exemplified in the Speeches on the Catholic Queſtion in 1805 and 1808, by Mr. Henry Grattan, M.P. Lord Hutchinſon, K.B. the Earl of Moira, the Biſhop of Norwich, and Sir J. Hippiſley, Bart. M.P. Carefully reviſed and corrected from authentic MSS. To which are ſubjoined, A ſuccinct Expreſſion of the Biſhop of Landaff's Opinion relative to the Policy and Expediency of this Queſtion, at this momentous Criſis, and the late French Imperial Decree reſpecting the Papal Dominions. With preliminary Obſervations. By a Proteſtant Layman.

A more extended Diſcuſſion in Favour of Liberty of Conſcience. Recommended by the Rev. Chriſt. Wyvill.

An Attempt to ſhew by what Means the United Kingdom and the World may be ſaved from Subjection to France, without the Abolition, in Great Britain and Ireland, of all Diſtinctions on Account of Religion. 7s. 6d.

The Claims of the Roman Catholics conſtitutionally conſidered, in a Letter to the Right Rev. the Lord Biſhop of Norwich: To which is added, a ſupplementary Note, or an Hypotheſis advanced in the Hiſtorical Work of Mr. Fox. By T. Baſely, M. A. Price 2s. 6d.

POETRY.

POETRY.

The Renovation of India; a Poem. With the Prophecy of the Ganges; an Ode. 6s.

The Fall of Cambria: a Poem in Twenty-five Books. By Joseph Cottle. 2 Vols. 14s.

Pathetic Tales, Poems, &c. By J. B. Fisher, Comedian. 7s.

A Selection of Psalms, from the Translations of the most eminent French Poets. With a new, easy, and appropriate Music. 3s.

Poems, by M. M. Clifford, Esq. including the second Edition of Egypt. 6s.

Corruption and Intolerance, in Two Poems; with Notes addressed to an Englishman by an Irishman. 2s. 6d.

Aggiunta ai Componimenti Lirici de piu illustri Poeti d' Italia, Scelti da T. J. Mathias. 3 vols. 8vo. 1l. 11. 6d.

Gilbert: or the young Carrier. An amatory, rural Poem, in Four Books. 6s.

The Shipwreck of St. Paul: a Seatonian Prize Poem. By the Rev. C. J. Hoare, A.M. Fellow of St. John's College, and Vicar of Blandford Forum, Dorset. 2s.

Blackheath, a Poem, in Five Cantos, and other Poems. By Thomas Noble.

Musæ Seatonianæ: a complete Collection of the Cambridge Prize Poems from the first Institution of that Premium by the Rev. Thomas Seaton, in 1750 to 1806. 2 Vols. 12s.

Poems. By Felicia Dorothea Browne. 4to. 15s.

Mahomet: a Prize Poem, recited in the Theatre, Oxford, in the Year 1808. By Matthew Rolleston. 1s.

DRAMA.

Specimens of English Dramatic Poets, who lived about the Time of Shakspeare: with Notes. By Charles Lamb. 8vo. 10s. 6d.

The new Farce of Plot and Counterplot; or the Portrait of Michael Cervantes. By Mr. C. Kemble. 2s.

NOVELS.

The Cottagers of Glenburnie; a Tale for the Farmer's Ingle-Nook. By Elizabeth Hamilton. 8vo. 7s. 6d.

The Siege of Rochell. By Madam Gentis. Translated by R. C. Dallas, Esq. 3 Vols. 12mo.

Love, Hatred, and Revenge; a Swiss Romance. By T. P. Lathy. 3 Vols. 15s.

Romantic Tales, in Four Vols. By M. G. Lewis, Esq.

The British Admiral. By a Naval Officer. 3 Vols. 16s. 6d.

Welch Peasant Boy. By the Author of the Maid of Avon. 3 Vols. 12s.

The Murderer; or the Fall of Lecas. By J. Bounden.

Delworth; or Elevated Generosity. By Mr. Southwood. 3 Vols. 12mo. 15s.

MISCELLANIES.

MISCELLANIES.

Practical and Deſcriptive Eſſays on the Art of Weaving. By John Duncan, Inventor of the Patent Tambouring Machinery. 8vo. 16s.

A Letter to the Rev. the Lord Biſhop of London, occaſioned by a Rumour that his Lordſhip had prohibited the Rev. Dr. Draper from preaching in any of the Churches of his Dioceſe. 2s. 6d.

Remarks on a Letter addreſſed to the Lord Biſhop of London, on the Subject of his Lordſhip's having prohibited the Rev. Dr. Draper, &c. 1s.

A Reply to the Addreſs of the Auctioneers of the Metropolis, refuting Calumnies therein contained, and ſhewing the Inexpedience of their intended Combination. 6d.

An Eſſay on Light Reading, as it may be ſuppoſed to influence Moral Conduct and Literary Taſte. By the Rev. Edward Mangin, M.A. 5s. 6d.

A Reply to a Critical and Monthly Reviewer, in which is inſerted Euler's Demonſtration of the Binomial Theorem. By Abraham Robertſon, D.D. F.R.S. Savilian Profeſſor of Geometry. 1s. 6d.

Rules of the Annuity Fund, eſtabliſhed for the Benefit of Governeſſes, with an Account of the Inſtitution, and Propoſals for enlarging its Plan by means of honorary Subſcriptions. 1s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

To the further ſuggeſtions of *Anglicus* we are willing to pay the moſt complete attention; and we truſt he will already ſee, in ſome reſpects, that we have done ſo.

LITERARY INTELLIGENCE.

We announce, with pleaſure, that the valuable Sermons reviewed by us, at pp. 159, and 402 of Volume xxxi, are now fully given to the public.

A Collection of the *Morning Leſſons*, for Sundays and the principal Holidays, will be publiſhed almoſt immediately, as a Companion to the Prayer Book. It is an imitation of the ancient *Lectionaries*.

Mr. Gilchriſt is preparing a New Edition of that very ſcarce work, *Puttenham's Art of Poetry*.

Two Speeches delivered in Parliament by the Right Hon. *William Gerard Hamilton*, are about to be publiſhed. This gentleman has long been known by the title of *Single*-Speech, although Lord Orford, in his Letters, mentions his having ſpoken at leaſt *twice*.

*** The Index will be given next Month.